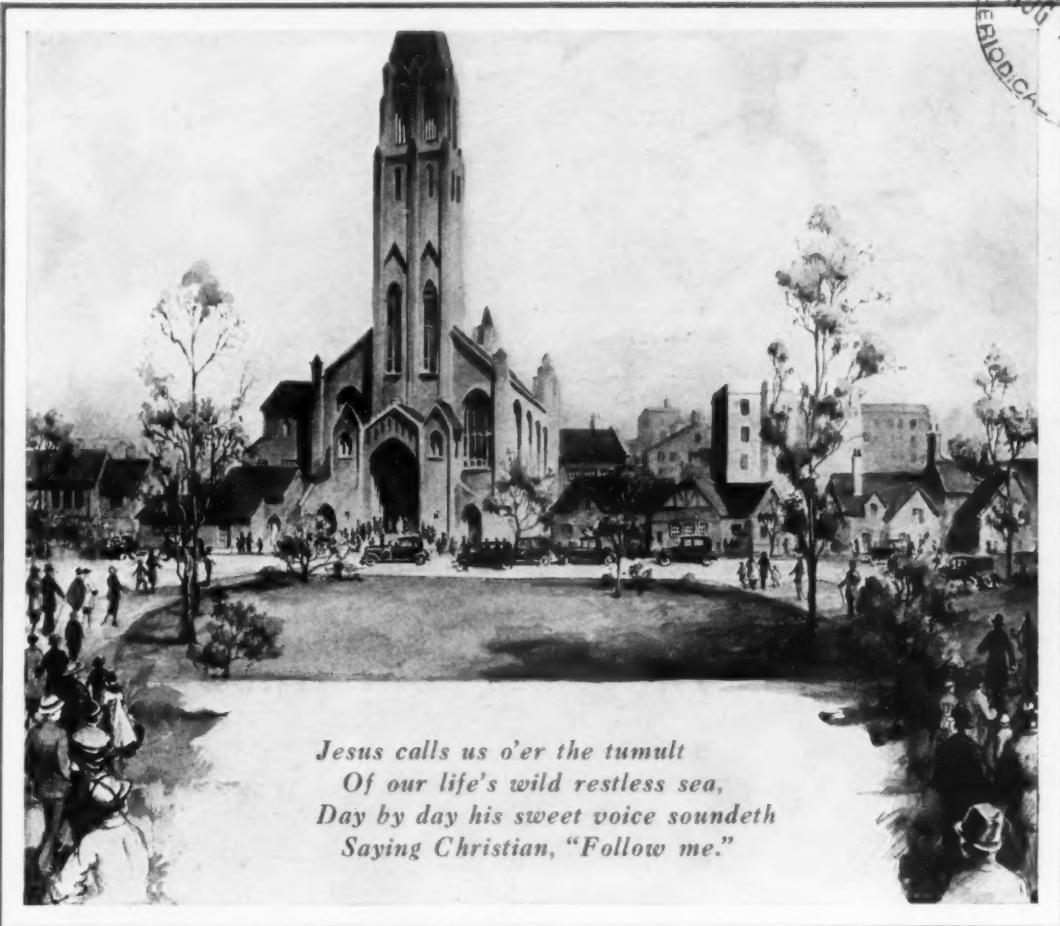


# • CHURCH MANAGEMENT •



SEPTEMBER  
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VOLUME XIII  
NUMBER TWELVE

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By WILLIAM L. LUDLOW

*Professor of Political Science and Sociology, Muskingum College*

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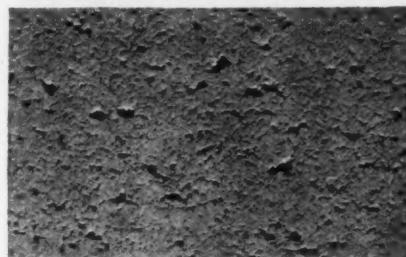
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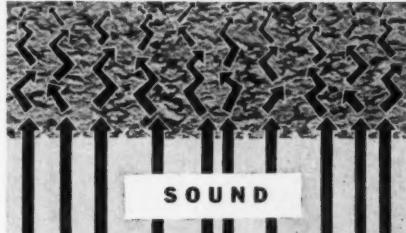
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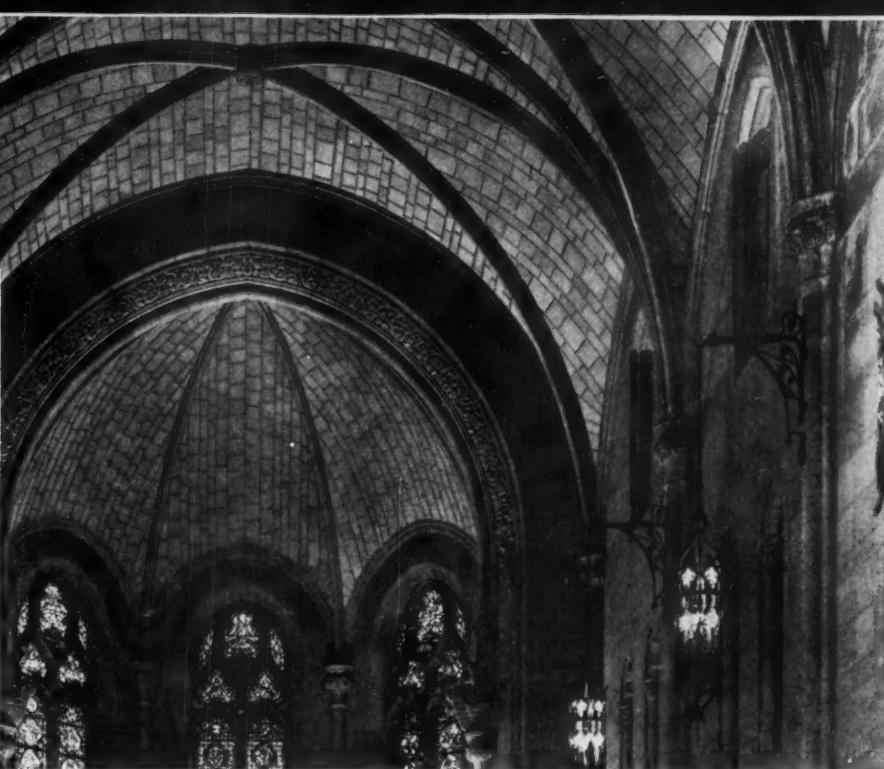
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## THE EDITOR'S DRAWER

#### Ministers' Conference at Chicago

Since this department has become largely a travel journal of the editor, the Pastors' Conference held at the University of Chicago must have mention this month. The Divinity School of the University, the Chicago Theological Seminary and the Disciples Divinity House cooperate in the summer institute which brings to the university several hundred ministers interested in "catching up" with what is going on in the world. The institute lasts one week.

My own part in this was a very small one. I gave one lecture to help out the program of my friend, Robert Cashman, who had the series of lectures on Church Business Administration.

Leyten Richards of Carr's Lane Church, Birmingham, England, was the guest from overseas, giving a series on the place of theology in preaching. It is possible that we may, before the year is over, have the privilege of using one or two of these in *Church Management*.

The divinity schools at the University have been doing a great service through these extra-curricular institutes. The present plan calls for one winter and one summer meeting. These are, of course, quite a separate thing from the academic summer quarter.

WILLIAM H. LEACH.



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**CENTURY-OLD REASONS FOR NOT  
GOING TO CHURCH**

Overslept myself and could not dress in time.  
Too cold — too hot — too windy — too dusty.  
Too wet — too damp — too sunny — too cloudy.  
Don't feel disposed — no other time to myself.  
Look over my bureau drawers — put my clothes to rights.  
Letters to write to my friends.  
I mean to walk a mile for air and exercise.  
Can't breathe in a church — always so full.  
Feel a little feverish — a little chilly — feel lazy.  
Expect company — friends to dine with me.  
Hurt my foot — got a great headache.  
Caught a cold last night — pain in my side.  
Must watch the servants — can't leave them.  
Servants up to every mischief when I go to church.  
Intend nursing myself today — my bonnet not come home.  
Chain of my reticule lost — tore my dress coming downstairs.  
Got a new novel — must be returned on Monday morning.  
Don't like the liturgy — always praying for the same thing.  
Don't like extempore prayer — don't know what is coming.  
Don't like an organ — it is too noisy.✓  
Don't like singing without music — makes me nervous.  
Can't sit in a draft — windows or doors open — always get ill.  
Can't bear an extempore sermon — too prosy.  
Can't bear a written sermon — too dull.  
Stove too hot — gives me a headache.  
Can't always listen to the same preacher.  
Don't like strangers, or charity sermons.  
Can't keep awake at church — snored last time I was there — shan't risk it again.  
Tired to death, standing to pray.  
Hate to kneel — makes my knees stiff.  
Mean to inquire of some sensible person about the propriety of going to so public a place as a church.  
—From the *Methodist Almanac, 1843*, by David Young, Philom., Hanover Neck, Morris Co., New Jersey.

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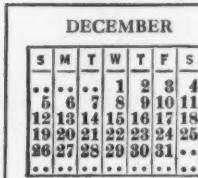


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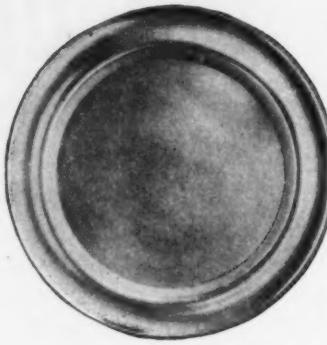
These plates are of the best grade material, highly polished, and designed especially for use with the aluminum service. \$1.50.

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#### FARMING IS LOOKING UP

"Yep," said Uncle Eben, "there is money in farming if one knows how to handle it."

"There's my brother's three boys, Ed, Frank and Joe."

"Ed inherited the large house. He turned it into a tourist home. A big sign invites the weary traveller to his bed and meals. Ed is turning out a right smart bit of business."

"And Frank isn't doing so bad, either. Frank dropped a crowbar through the hill one day and accidentally discovered a cave. He calls it 'The Underground Art Gallery.' Admission is fifty cents per head and lots of them come to see it."

"But Joe doesn't have the up-and-get of these other boys. He still sticks to oats and potatoes. Joe is working his head off but he doesn't seem to get ahead. In farming, like every thing else, one must have ideas."

#### "AS CHAFF WHICH THE WIND DRIVETH AWAY"

As a part of my summer's outing I visited an old-fashioned water grist mill and inasmuch as this kind of a mill is nearly, if not quite, extinct, I interested myself in studying its machinery. The corn was poured into a large hopper and as it ran out a draught of air from a fan blew away the dirt and trash. The clean corn then ran between the "runner" and the "bedrock" and was ground into meal.

I could not but see in this a similarity to our Christian life. We see the wicked "in great power and spreading himself like a green bay tree," (Psalm 37:35), while the righteous struggle on in affliction and sorrow. The trash that is blown from the corn does not pass through the grinding process but at the close of the day is swept up and cast into the fire. "At the end of the world the angels shall come forth and sever the wicked from among the just and shall cast them into the furnace of fire." (Matthew 13: 49, 50).

The righteous undergo their affliction in this world but only that they may be prepared for a better and brighter world. Before precious metals can be made of any commercial value they must be refined. This process consists of crushing, separating, melting and molding. Before the Christian is ready for Heaven he must pass through the refiner's fire, from which he emerges pure and spotless, fitted to adorn the Master's diadem.

Zechariah prophesied that God would lead His people through the fire, refine them as silver is refined and try them as gold is tried. Then God will say, "It is my people," and they shall say, "The Lord is my God." (Zechariah 13:9). "And they shall be mine," saith the Lord of hosts, "in that day when I make up my jewels [margin, 'special treasure'] and I will spare them as a man spareth his own son that serveth." (Malachi 3:17).

—Alan Pressley Wilson

# CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK

Edited by WILLIAM H. LEACH

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NUMBER 12  
SEPTEMBER, 1937

## New Techniques for Church Attendance

By William H. Leach



One of the delusions suffered by many good people is that in the times of economic emergency or social catastrophe people rush to their churches. Such does not seem to be the record. I have before me, as I write, a book which describes the religious conditions in America, in the panic of 1873. The author sums up the picture in one sentence—"The churches were deserted and the race tracks crowded." I have, during the past year, corresponded and talked with many ministers in the drought areas. To date, I have found none who will say the misfortunes of nature have made his people more religious.

During the past half-dozen years the churches have had to fight this broken morale due to depression—a depression which sent the total contributions of the Protestant churches in the United States from \$520,000,000 down to \$299,000,000.\* In addition, they have had to face changing social conditions which has given America a Sabbath near that of the European nations. Automobiles abound on every hand, the smallest hamlet has its Sunday picture show, repeal of Prohibition has placed elaborate night clubs next door to our city churches and the ingenuity of man has devised new recreational devices to take the attention and energy of the church youth. The task of the minister seeking to hold his congregation today is not as simple as that of his father of a generation ago.

A generation ago the delinquent congregation was brought back through the annual revival. The good folk might yield to the appeals of summer picnick-

ing or visiting, but when the snows of winter came, and there was not much else to do, the minister always knew that a good revival would bring back the straying sheep. Revivalism seems to have lost its appeal, however. Perhaps it may be accounted for by the fact that winter is no longer a dreary season for Americans. Deprived of the revival to build his congregations the minister has sought to develop new techniques. These have been successful to an amazing degree.

Roughly speaking these new methods may be divided into three groups.

1. The technique of pledged attendance.
2. The technique of parish organization.
3. The technique of special groups.

The first division is, perhaps, the most interesting one. It is a plan of securing from the church member a definite pledge to attend services for a period of time. It is easily adapted to the special season idea in church work though not limited to this appeal.

A generation ago most churches observed Rally Day. It was the Sunday when, after a summer vacation, everybody came back to the church with much enthusiasm. Delayed returns from holidays have made the Rally Day observations less effective. Wise ministers began to change the emphasis from a "rally day" to a "fall attendance campaign," or a "fall recovery crusade."

Let us assume that the month of October is set for such an effort. That is the best month. September is too early; November is too late. A letter is sent to each member or each family asking for their cooperation. A pledge card is enclosed for the church members. They are asked to sign a pledge which will guarantee their attendance at one service each Sunday during this special month. This is primarily an attendance effort. Every wise churchman knows that as at-

tendance goes up offerings also rise. People on vacations forget their contributions to the church. If they can be brought in early in the fall it means a substantial asset to the treasurer.

One church has followed this financial suggestion to the logical conclusion. The pledge card used for personal attendance pledge is printed on an envelope. The church calls it a "pledge pocket." Having written his signature on the face of the pledge the member can then slip his past due contributions into the envelope. The result will be a goodly sized sum of money for the church treasury on the first Sunday in October.

Lent is another season which lends itself to this effort. A generation ago Lent was observed by Roman Catholics, Episcopalians and Lutherans. But with the passing of revivalism the opportunity of building congregations through the use of the Lenten weeks was too good to pass by. The result is that practically every Protestant church today observes Lent and many plan to use it for pledged attendance. Unquestionably much of the success in sustaining attendance throughout the year has been through the new emphasis on Lent, Easter and some other special seasons of the year.

The very latest seasonal pledging is for the weeks from Easter to Whitsunday, or Pentecost. This festival of the Church comes seven Sundays after Easter. With the emphasis on Lent sustaining the attendance up to Easter ingenious churchmen discovered that by building a new Pentecost interest the attendance might be carried on for seven weeks more.

A typical Easter to Pentecost program would be like this:

First would be a pledge card. The one I have in mind ties the attendance up with the reading of the Book of Acts. This is the Bible book which gives the story of the early Christian Church. The signer is reminded that the weeks be-

\*This is the giving figure for 1934, the low mark of the depression, 1936 giving reached the total of \$315,000,000.

tween the resurrection of Jesus (Easter) and the birthday of the Church (Pentecost) were important ones. He is asked to agree to attend one service on each Sunday during that period and to read the Book of Acts at the rate of four chapters per week. Some churches will even present a little vest pocket book of Acts to the member to help him in his resolution.

Think what this means to the church which has seen its attendance go down immediately after Easter. It means seven weeks of large congregations, seven weeks of good contributions, seven weeks which carry the year into early summer.

The best thing about pledged attendance is that it works. As a substitute for revivalism it seems to be quite effective. Denominational groups have some times lifted it from the local church and made it a city-wide affair. In my home city, Cleveland, Ohio, the Baptists have recently doubled their attendance at morning worship through its use. In Rochester, New York, under the direction of the Church Federation, a city-wide effort of this nature was very successful.

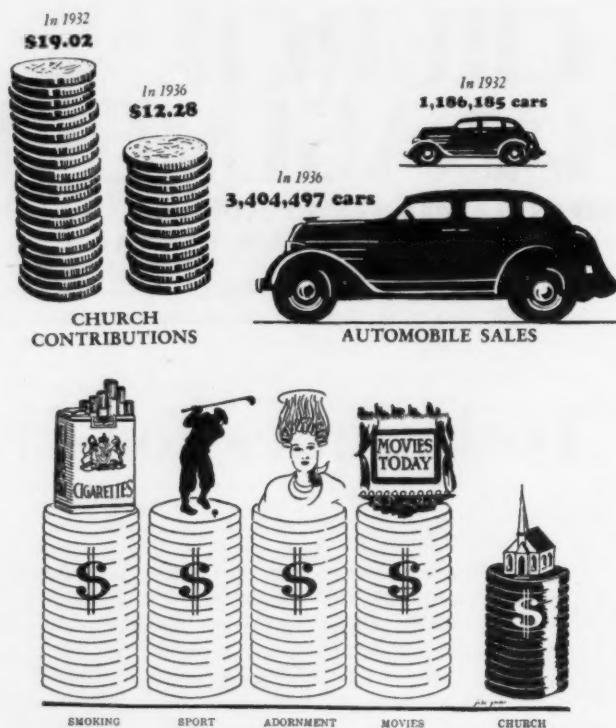
#### Visitation Technique

The second technique, that of parish organization, depends upon visitation programs. The church assumes that the indifferent members may be brought into the services of worship if they are reached in some sort of a visitation program conducted by the members in their churches. Mainly there are two kinds of these efforts. The first is a special visitation canvass conducted on a single day; the second, a group organization of the parish.

The first, the visitation canvass, is conducted somewhat on the order of the financial canvass. For several weeks volunteers are trained for their work. They are given a list of names of the families for calls. They are given information regarding the church. Then on the day selected they go out, usually two by two, knocking at the doors and making a social call. During the call the visitors very clearly put up the appeal for better church attendance. The first reaction of the host and hostess, after they find that this is not a call for money, is a pleasant one. Such a canvass is sure to be followed with larger congregations.

The second type of visitation program has more elements of permanency. In it the parish is divided into geographical divisions with about ten families in each group or division.\* Over this division a leader is placed. The task of this leader is to visit the homes of the members in his territory and serve in sort of a pastoral relationship—a lay pastor to them. He is to find out what difficulties may be keeping them from the service and

\*This group plan reaches its logical conclusion in the so-called Vanwood Plan.



Here are two different ways of looking at the church dollars. The illustration above is taken from publicity of the Duplex Envelope Company. It contrasts the increase in automobiles with the decrease in church giving from 1932 to 1936. The lower illustration is taken from "Everyone" publication of the Department of Every Member Canvass of the Presbyterian Church in the U.S.A.

aid them in their efforts to rebuild the habits of church attendance. Under his counsel and guidance broken threads may be brought together. He may find cases which need attention from charitable agencies. It may be that he can soothe a few ruffled feathers. His leadership, if he is the right kind of man, is very valuable.

This plan of group organization is not new. Some one has pointed out that, in essence, it is found in the Methodist Class meetings of the time of John Wesley. Effective then, it is also effective now.

#### Special Group Attendance

The third technique used is that securing the attendance of special groups at the services of the church. Instead of working directly on the members it makes it appeal to civic, fraternal and patriotic organizations of which the average community has plenty. Most of these societies have, at least, sentimental attachments to religion. The plan is to arrange a schedule for the year and, at stated days, have the organizations appear in a body. A suitable sermon will be preached for the occasion. The attendance will be swelled and the average attendance register well.

The average Masonic Lodge intends to worship publicly at least once a year. The Odd Fellows also do this. There is

the American Legion which desires, many times, an opportunity for such worship. In Lakewood, Ohio, we have a "Borrowed Time Club," made up of men past sixty years of age which plans to visit, in turn, the churches of Lakewood. The Boy Scouts always are open to such an invitation and with them will come the fathers and mothers, brothers and sisters. There are Rotary, Kiwanis and other clubs galore.

This third technique seems to this writer to have fewer permanent values than the other two discussed but, in instances, it has proven very effective. In a sense the services are evangelistic for the minister constantly looking for those who would be interested in a permanent relationship to his church. Then there are the friends, relatives and neighbors who are reached in such efforts. So it is altogether very much worthwhile.

It will be noticed by some that I have said nothing about advertising as a method of filling pews. There is a reason for the omission. Direct mail publicity, integrated into the plans outlined here, has proven a great asset. But miscellaneous newspaper, radio or billboard publicity has not, as a rule, proven very effective. The building of congregations seems to require the constant, careful, detailed attention which are offered by plans similar to these.

# Correlating the Church Program

By Dorothy W. Pease

*Miss Pease is the director of Religious Education in the First Baptist Church, Melrose, Massachusetts. Working with the committee on Christian Education in her church she sought to correlate all activities. The plan through which an activity calendar was finally produced and the work systematized is one of vital interest to ministers and laymen.*



The task of building a unified program for the entire church may not appear, on first thought, to be within the province of Christian education. However, the problem of correlating the programs of the church and its auxiliary organizations into a unified calendar for the year with a proper balance of spiritual, educational, dramatic and social emphasis is, indeed, one which vitally concerns the Christian Education Committee. Oliver DeWolf Cummings in *Administering Christian Education in the Local Church* suggests this as part of their program. Likewise, the responsibility of developing leadership in the church and of assimilating new members is an educational problem. Whether the potential leader is better adapted to educational or social responsibility, the Christian Education Committee is interested in helping her find her place.

#### A. An Activity Calendar

Building a year's program for the local church is oftentimes too much like erecting a house by laying brick upon brick without regard for final plan. In September we plan for rally week; in October we organize an all-church visitation, regretting that we did not think of it early enough to make more thorough preparation; by the middle of November we realize Christmas will soon be upon us and it is too late to give anything but a very simple drama; we announce a series of meetings for the week of prayer and find that the young people have advertised their annual play for that week. And so it goes.

One serious difficulty with our church program has been the unfortunate bunching of activities before Christmas, before Easter and in the late spring. The month of May was often the busiest month of the year because so many seized that last opportunity to do something before the summer vacation. A year ago, in addition to the annual luncheons and banquets of all organizations and organized classes in the church, three groups put on two-night plays. The result, of course, was inevitable. Since no

group was allowed to sell tickets, the free-will offerings and audiences were small.

After the annual elections in May we asked all organizations to plan their activities for the coming year and authorize someone to represent them at a correlation committee meeting early in September. In preparation for this meeting we ruled off large calendars of the months on white table paper and thumbtacked them to a portable blackboard where all could see them. We also secured as many dates as possible for denominational meetings which we should support, for community events which would seriously affect our program and for high school activities (including examinations) which would conflict with our young people's program. These were written in on the calendar as well as the regular appointments of the church.

Organizations and committees which met on definite days—second Thursday, Tuesday after the first Sunday, and other specific dates had the first voice. Then we took the calendar, month by month, and each representative selected the date he wanted. In some cases it was necessary to compromise in order to give the boys and girls a Friday night or a night during vacation or to avoid similar events coming too close together. We made an unofficial ruling that not more than two entertainments for profit should be given in one month, thus avoiding the danger of one program overshadowing another.

The pastor was present with his program for the year and suggested activities which he felt would be helpful in certain seasons. He also reserved certain periods of the year for more serious programs—week of prayer, Holy Week, and other seasons for emphasis and requested that no event follow which would involve rehearsals at these seasons. Extra choir rehearsals were noted before any special musical service and dramas were so timed that the best material would not be tied up in comedy rehearsals when Christmas and Easter dramas were being cast. The Religious Education Committee announced that January would be World Friendship Month and requested that all activities during that month be

confined to the missionary theme. A few dates were reserved tentatively for activities which we felt should be included in our year's program but which no organization had, as yet, planned to sponsor. Among these was the mother and daughter banquet. As we studied the life of the whole church for the entire year we tried to build a program that was well-balanced, seasonal, forward-looking and all-inclusive.

It was a busy evening and those who came to make sure of the dates they wanted remained to share in solving the problem of over-lapping and bunching. The project also served to impress these representatives with the many phases of our church life and convinced them that ours is, indeed, a busy church. It has tended to help them think in terms of the total church program instead of their own auxiliary group.

The dates are now listed on a "Phillips Brooks calendar" which hangs in the church office where all can read it. Any changes in dates or cancellations are made promptly in fairness to other organizations. Because the calendar is so full there is little opportunity to postpone events, a situation which has tended to speed up preparations which have formerly dragged along for weeks. Mr. Cummings suggests listing activities for the whole church in red and those for smaller groups in black.

Another church which correlates its program in advance gives five-page mimeographed lists of activities for the entire year to all in the church who wish them. These are valuable for reference and enable members to write the dates which concern them in their own "date books." Whatever machinery is used the important thing is to plan cooperatively at the beginning of the year for all phases of the church life.

#### B. Church Suppers

Our women have, for many years, had a great antipathy for church suppers. Whether they smacked too much of the old days of suppers for profit I did not know until I discovered that the same ones could be found in the kitchen nearly every time a supper was served. This did not seem fair in a church of over one thousand members—fair either to those who did more than their share of the work, or to those who were coming to our church from other communities and who needed some activity in which they could express their loyalty to their new church and at the same time extend their acquaintance.

Another feature of our thoughtlessness was the method of selecting the supper committee. When it was decided to have a fall get-together someone suggested that it would be more informal and friendly if we had a supper and sat around the tables for the program. "We can ask Mrs. Brown to put on the supper." So Mrs. Brown did it in her usual splendid way, providing a bountiful meal and gracing it with floral decoration. Then in February we learned that a convention was to be held in our church involving the serving of two meals. Such a big undertaking was too much for anyone who had not had considerable experience in this line, so Mrs. Brown was again honored.

The fall after I came to the church I listed all of the suppers which had been served the previous year and found out who had prepared them. Then I inquired about possible suppers and luncheons for the following year and called together a committee composed of representatives of each organization and organized class. As we named the various meals to be served, those present assumed the responsibility in the names of the organizations represented. The suppers for the larger groups and the more formal banquets and luncheons were catered by experienced groups while the simple suppers for Church School officers and teachers were served by smaller classes and young people's organizations.

The presidents of the two women's organizations took the joint responsibility of notifying the organizations when it was their turn to prepare a meal and of keeping a chart of those who worked either in the kitchen or in the dining room. This chart also included those who were solicited for a few suppers where home-made desserts were desired.

Another church takes an alphabetical list of all of their women who can help with a supper and divides it into committees making sure that each one has an experienced chairman. Either method develops a corps of women who can assume responsibility either for a smaller supper or for one where several hundred attend.

It also introduces more variety in the menus. So many churches are marked as the ones where they serve meat loaf or California chicken or, worst of all, baked beans. With so many groups preparing meals there is seldom a repetition. But the most valuable contribution to the church life has been the opportunity it gives to newcomers to become workers and thus feel at home with us. Many, of a retiring nature and slow to get acquainted in other phases of church work, in the familiar realm of the kitchen, become real partners in Kingdom building.

## We Got People Out Sunday Nights

By C. R. Stauffer\*



The First Christian Church of Atlanta, Ga., is one of three or four Protestant Churches that have steadfastly held to the downtown location. It is as near the retail district as any church in the city. Its membership lives within a radius of ten miles in every direction from the church. Shifts in population leave few persons attending services within walking distance of the church. People come long distances to attend the various activities. But First Church has never thought of giving up its evening service. Most of the large picture shows are in the downtown section of the city and are filled on Sunday evening. Why should the church close while the picture shows are thriving on the Lord's Day?

Last winter, for several months, bad weather interfered with the attendance at the evening service of the church and the average dropped below a hundred for eleven Sundays. This challenged the pastor to give special attention to the evening service. Twenty couples were selected as a committee to promote the attendance. These people were not overloaded with other church activities. A chairman, Mr. W. A. Brown, was selected because he was a good executive with one of the large grocery concerns of the South. He was challenged to make people want to attend the evening service.

The chairman first called his committee together with a most hearty response. It was soon evident that the committee meant business. It went right straight to headquarters and requested that the official board of the church not only approve of the campaign by its vote but that it approve by its attendance, and the attendance of its families at the service. A special Official Board night was the very first effort. The result was that the number of members of the church board present was tripled and the attendance at the service was doubled. Next, the women of the church were interested and a special night was set aside for the Woman's Council. A special welcome committee of women was appointed for the evening and they all liked the work so well that the committee has continued for several months.

After the women, the Young People were enlisted and joined their forces with the board and the women. Various classes were called into action, all of which was followed by a great "Whole Family Night," when the church was filled. This led to Easter Sunday with a great baptismal service that evening. Following Easter the young people of the church presented the drama, *The Rock*, which filled the church on a Sunday evening when the pastor was away from the city. Following came special nights with delegations from various groups such as the Odd Fellows, the Rainbow Girls, and the Senior Class of the neighboring Commercial High School, with their Glee Club furnishing the music.

The climax came with an "Old-Fashioned Service," which was presented by the chorus choir. The idea took and the church was filled on a very stormy evening. The service received more favorable comment than any religious service held in the city for many months. The pastor's sermon was "The Old-Time Religion." The choir sang old-fashioned hymns and were dressed in costumes of the days gone by.

The result of these special efforts was that the attendance, which had averaged ninety for the eleven Sundays preceding the period, averaged two hundred fifty-three for sixteen weeks. People had their attitude changed towards the evening service.

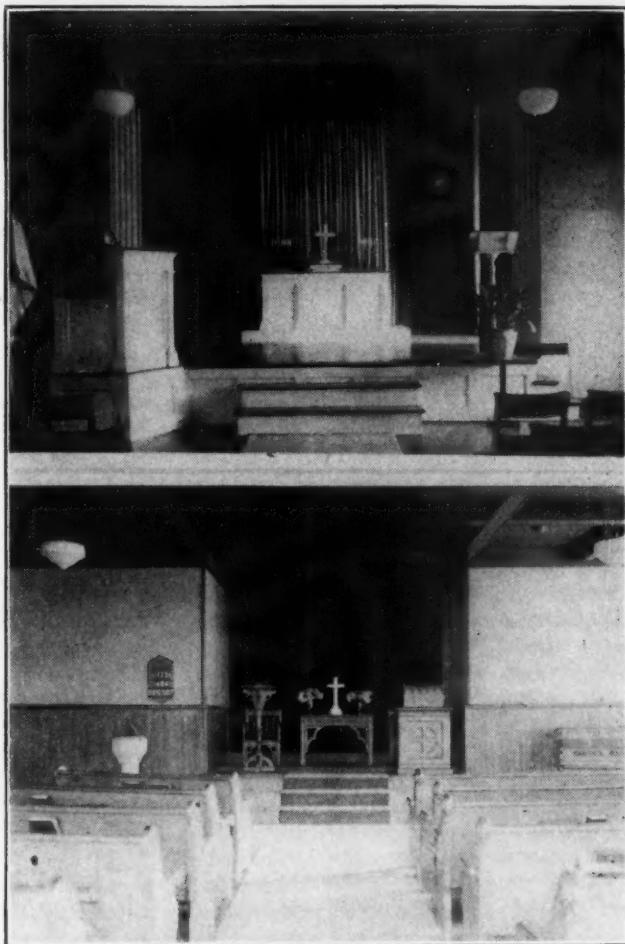
The success of the plan was due to the determination that the pastor and the church have to not only conduct a service but to have a service of power and influence. It was demonstrated that when a church makes up its mind to work for a great Sunday evening attendance that it can have it. The committee that was appointed were people that took their job seriously. They did personal work and a number of them brought twelve and fifteen persons nearly every night of the special drive. The committee was happy as it saw the results and, as a consequence, this joy was spread throughout the congregation. Several business and social meetings were held by the committee. One of these was a banquet and another was an eight cent supper for men. The largest group of men assembled that has been together for a social time for many months. The effects of the successful Sunday evening service has been seen in many directions in the church

\*Minister, First Christian Church, Atlanta, Georgia.

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# Beautify What You Have

By John R. Scotford



Here are two illustrations of the supremacy of ideas. The upper illustration shows the reconstructed chancel of the West Central Congregational Church of Bronxville, New York; the lower gives a view of the chancel of the Congregational Church of Pelham, New York.

RARELY ARE PROTESTANT CHURCH interiors marked by the beauty and dignity which inspires men to worship. In the past we have depended for our religious effects upon old associations, a friendly spirit, music, and the over abundant use of the human voice. Only in recent years have we recognized that the setting in which we meet has much to do with the effectiveness of our worship. Many are the handicaps which we have inherited from the architects and decorators of other days.

Most ministers, and a surprising proportion of the laity, would like to either tear down our present buildings or else subject them to thorough-going alterations. But for most congregations that

is obviously impossible. From necessity they must continue to use the structures which they have inherited from the past. Yet this need not imply a complete surrender to the ugliness of an age which lacked a proper appreciation of beauty. Here and there one finds churches which have developed worshipful surroundings with a very slight investment of money. Usually they are congregations facing more than their share of difficulties. With them it is the old story of the will finding the way.

Few churches have ever found themselves in a worse predicament than that which descended upon the First Congregational Church of Lawton, Oklahoma. Some years ago the city authorities con-

demned the superstructure of their building as unsafe for use. The only path then open to the congregation was to pull down their old auditorium and worship in the basement, which might aptly be described as a "dug-out." But the pastor, A. M. Wallock, happened to be blessed with both taste and ingenuity. Against the completion of the new building which is planned for this summer this church has transformed its cellar into a more worshipful meeting place than most above ground auditoriums. Fifty dollars is a liberal estimate of what this transformation has cost. Remarkable effects have been achieved through the use of movable partitions, extensions cords, colored lights, cardboard and tissue paper! Everywhere the eye finds something to look at or to read. The arrangement of walls and seats is entirely flexible. When pastor and people grow weary of one side of the basement, they move over to the other. The effect upon newcomers is rather startling. After going down some unprepossessing steps and through a very ordinary door they arrive in a place the like of which they have never seen before. No one who has ever attended this church can ever forget the experience. As for the preacher, he finds himself within about six feet of the congregation. Nothing can be more inspiring than a congregation of seventy people in a room which has been arranged so there are only seventy-five seats. Successful preaching is easily achieved in such a setting. If it were not for the excellent taste which has guided their arrangement the materials used by this church would be garish; instead, they are both surprising and impressive.

#### Volunteer Labor Beautifies Church

The present edifice of the First Congregational Church of Waukegan, Illinois, was erected in 1861. Its lines are good, but the furnishings of the auditorium were conventionally commonplace. In fact, the pulpit was mildly reminiscent of an old-style washstand. Before the depression a new site was purchased and a campaign put on for the funds with which to erect a modern church. A succession of bank failures wiped out the building fund. Now the people secretly rejoice that they are not overwhelmed with the debt which such a venture would inevitably have produced. Under the leadership of the present pastor, J. W. F. Davies, the church has decided to stay where it is and make the best of it. They have had fully as much fun remodelling the old building with its rich associations as they would have enjoyed erecting a

new one—and without the grief. The facetious say that one of the major reasons for going to church is to see what has happened since last Sunday. These innovations have been made possible by the volunteer labor of the pastor and some of the men, supplemented by memorial gifts of one sort or another which have come from various sources. The first step was to remove the center pulpit and choir, put in steps and install a "rugged cross" with a light behind it in this embryo chancel. The pews and walls were re-painted, a white box pulpit appeared in the place of the old dark brown stand, followed by an electronic organ and a carved baptismal font. Meanwhile pastor and men had been busy below stairs. A cellar which had been merely a place for furnaces and rubbish was excavated the full extent of the building and then developed into a dining hall, kitchen and classrooms. If all of these improvements had been mentioned at one time the church would probably have voted them down rather emphatically as utterly impossible. Taken piece-meal they have been accepted with some wonderment and much amusement. Each item has been enjoyed in turn far more than if all had arrived simultaneously.

Few churches are better entitled to the designation "white elephant" than the Congregational Church of the Pelhams in one of the better suburbs of New York City. In order to secure a regulation-sized gymnasium in the basement a vast superstructure was erected only a small portion of which has ever been completed. When Malcolm Burton came to the pastorate he found a small group of people meeting in a little chapel which had been partitioned off from one corner of the unfinished auditorium. His first move was to enlarge and beautify this place of worship. As there was no money available, everything had to be done on a volunteer basis. It was typical of the enterprise that the man who gave his labor to do the wiring also donated the materials which he used. For over two months the pastor, an eighty-odd year old retired missionary, and a varying number of men worked at the church practically every night. Fully thirty men participated in the re-building of the interior, some of them giving many nights. In addition to securing a worshipful chapel the entire life of the church was invigorated by this display of loyalty and devotion on the part of the laymen.

The West Center Community Church of Bronxville, New York, has an excellent parish house but lacks a church building. To reach the room used for worship one descends a long flight of stairs from the street level on which the property faces. The platform is primarily a stage, while movable chairs make possible the serving of dinners from the adjoining kitchen. The logic

## New Castles and Other Verses

By Genevieve H. Dey

### NEW CASTLES

Give strength, O God, for tasks today,  
New hopes to guide us on our way,  
New faith to fill our hearts with zest,  
As we pursue life's nobler quest.

Give us new castles for our dreams,  
New paths along life's winding streams,  
New courage for our days to be,  
Above all else, new faith in Thee.

### AT SUNSET

I looked from my window at close of the day,  
The heavens were bright with the sun's setting ray,  
And out from the stillness a voice from God's throne  
Spoke gently and said, "You are not alone,  
Be strong, unafeard, in your heart I will dwell,  
Keep close to my side and all will be well."

### SPRING AT EVENTIDE

The night of spring is like a flower  
Whose rare perfume, with subtle power,  
Pervades the air, the sea, the sod,  
Like incense in the house of God.

The flowing streamlet moves along  
To join the ocean in its song,  
The shadows of a fleecy cloud,  
Enfold the sky and form its shroud.

### A VISION OF YEARS

I wonder as we are growing old,  
Where the path of life will lead us.  
Will it be beside some quiet stream,  
Where we may sit and dream sweet dreams.

Or by some rough and rugged road,  
Where we struggle hard to bear our load.  
Where'er it be, we will travel on  
With a smile on our face . . . on our lips a Song.

of this setting was to suggest that worship is only a minor item in the life of the modern church. All this was soon changed upon the arrival of Oliver Clyde Weist in the pastorate. Steps transformed the stage into a chancel. A white altar with gleaming cross of gold soon displaced the pulpit as the central feature of the room. In front of the chancel the chairs for the children's choir were arranged so that they faced each other, and were equipped with white ends. A box pulpit and electronic organ were installed. Much more money was spent in this case than in the other instances cited, but most of it was secured as special gifts from interested individuals. People are pleased to see their money make a difference in the worship of a church. Inspiring their generosity to this end is an easy matter. Other instances could be cited—but the moral is sufficiently clear. Transforming our churches into suitable places for religious worship is not so difficult as many assume.

### Stimulates Lay Imagination

Our laymen have more mechanical and even artistic talent than we think for. They enjoy doing things. Creating beauty in the house of God appeals to their imagination. All that is needed to enlist their cooperation is a practical plan and proper leadership. A pastor should not expect his men to remodel the church unless he is willing to work along with them. Probably it will be necessary for him to put in more hours of labor than any one else. On the other hand he will be surprised at the helpers who spring up. We often err in not offering the ordinary man a sufficient number of ways in which he can serve

the church. Carpentry can be a means of grace.

The key to an effective remodelling is usually the chancel. This is the point in the church where the eye naturally rests. Here it is that beauty can perform its perfect work upon the human spirit. It is not the place for amateur effects. If there is any money to be had the best place to spend it is upon the furnishings of the chancel. Nothing will do more to give a church the proper atmosphere.

Beautifying a church through volunteer labor or through the securing of memorial gifts has two exceedingly wholesome effects upon its inner life.

Monotony is the curse of church life. Many think of it as a place where nothing ever happens. A series of physical improvements creates the impression that a church is really going somewhere. There is even something to be said for the feminine proclivity for moving the furniture around from time to time. Even though one cannot have anything which is really new, why not shift the scenery in such a fashion as to make things look new?

Nothing strengthens loyalties like activity. The man who spends many nights helping to remodel a church naturally feels at home within its walls. A little of himself has gone into it. Those who make such work possible through their gifts have a similar feeling. The by-product of a beautified church is likely to be a re-vivified church.

The well balanced folks carry the most weight.

# Impressions of A Minister's Bride

By Agnes C. Montgomery

*Our women readers will be delighted with this story. Some have had experiences akin to it. Many can tell of the fears when they first faced the congregation. Mrs. Montgomery is the wife of F. W. Montgomery, minister of the Methodist Episcopal Church, Nescopeck, Pennsylvania.*



As one journeys past life's milestones from infancy to old age she acquires a divers collection of vivid impressions. None of these is more lasting than the one which comes to her as a bride. Particularly if her marriage has plunged her headlong into such a strange field as the ministry.

Seeing a profession from long distance, and being married to it for life, are two vastly different experiences. This realization didn't dawn on me, it fell on me like a meteor one night. We were parked on the tip top of the highest, blackest, quietest mountain in Vermont. My week-old minister-husband was pointing a white, swollen finger down into the pitch darkness of the next valley. As he pointed, he spoke, and as he spoke the meteor fell into my heart. This is what he was saying, albeit tenderly and in more eloquent phrases:—"Somewhere down there in the silent emptiness there flickers an orange light. Said light marks the spot where most of your girlish illusions and little fastidiousnesses will perish. For, Now You Are a Woman. And the orange light is the threshold of our first home."

Meteors, if you've never been hit with one, cause the skin to break out in multitudinous chilly eruptions, small but powerful. Meteors are full of cold water when they explode in the heart, and the cold water takes a southern course in rivulets down the spine.

The prospect of pulling up definitely in the pit of that valley, there to abide as wife and pastor's assistant until further notice made a jelly fish of me. Every proud ambition for the bridegroom at my side, every noble purpose and high resolve, every altruistic instinct I possessed, died within me. Would an institution known as Methodism send a man and his wife out over the grueling roads we had been traveling, up over hills and down into dales to have them eventuate in this isolated black remoteness? No sound, not even the soughing of wind, no light. No evidence of human habitation for miles, and miles.

It would and had. But I thought I could never take it. My whole being

commanded, Retreat! Retreat! For the voices of the friends I had left behind, for the arms of my mother I would at that moment have sacrificed everything. Oh to go back, go back again to the old, sweet familiar things I loved and understood. I didn't want to be married any more. Who had ever thought I would make a good minister's wife anyway? The idea was impossible. What if the "flock" could see me now, read my heart?

My tragic meditations were quietly interrupted. The other passenger evidently intended going right on and without a word seemed to think I would enjoy going along. As I have mentioned before, his way of putting things was very different from my own. Perhaps that is why, after a minute or two, that same valley and its prospects assumed sublime transformations. Thank Goodness people can't read one another's thoughts, especially in the dark. Truly silence is golden. By the time my fledgling minister had finished his next remarks I was eager to be pastor's assistant again and take what went with it and like it.

So we cautiously descended the big, black mountain and before long were drawing up in front of the dimly lit, looming, gray hulk of the village parsonage.

Getting out of the Ford was physical torture. Two passengers and a carload of wedding gifts leave a "coop" with just enough space left to comfortably flicker an eyelid. And even this is an ordeal after an all-day drive over dirt roads.

But eventually there we were in the best parlor, smiling our best smiles, and in brief trying to put our best foot forward for the benefit of the audience. An audience who through loyalty, strong endurance, or plain curiosity had sat waiting there for three hours. When they didn't get up at our arrival I wisely deemed that they must have grown fast to the chairs, and well they might have seen how long overdue we were in our chariot.

Twas not a very prepossessing audience to my city accustomed eyes. And when someone offered me a vacant chair I sat down quakingly in the midst of them. Friend husband felt he must depart immediately to look after the luggage. He stayed a very long time and, I thought, showed an unnecessary amount of concern for the things outside. How I longed for his support inside.

The "best parlor" boasted a wood stove, a stand, and the few kitchen chairs we all occupied. The walls were gray and bare, floors likewise. No color, no grace, no attempt at charm. A large, gray, old wooden box it seemed to me. And I really shuddered inside over the prospect of trying to make a home of it with the few pieces of furniture we possessed. The women, for they were all women, matched the house in style and period. I felt like one who has been thrown over the garden wall from a flower bed into a cabbage patch. Fine, good, respectable women, no doubt, all of them. But Oh, so infinitely different from the people I was used to.

But I must make them like me. How did model ministers' wives act? Sitting sedately, I did my level best to give the impression of being one. Saying yes, yes, and no, no in the right places I kept up a lively attempt, but Oh how sick at heart each effort made me. The good sisters were staring as though I had just been captured and poled in. It was awfully disconcerting. I could feel them mentally pricing my clothes, estimating my age, wondering if the wave in my hair was natural, and "what for teeth" I had. Finally, all I could do was fix a grin on my face and stare back, which wasn't at all uninteresting. One woman was exceedingly fat and bulged over her chair so astonishingly that I marvelled to see the chair stay on its legs. She turned out to be the nicest woman I met in that town, in which many of them were splendid. The woman next to her was a veritable amazon. Old and gnarled like an enormous oak, even sitting down, she seemed to tower over us. Another guest kept nodding her head in



an affirmative fashion although nothing was being said. As she gazed I decided she was agreeing with herself that I was a bad bargain and would confirm everyone of her worst fears.

The lady on the end was afflicted with a nervous twitching of the eye spasmodically. At first I thought she was trying to convey a secret message to me, so I winked back, wondering what was on her mind. Embarrassment consumed me when I discovered my mistake yet I had tremendous difficulty trying not to laugh.

What a relief it was when one of the younger ones "calculated" they had best be going. Kind and friendly though they were, the strain of maintaining conversation was almost too much, on top of the arduous day we had had.

Before leaving they escorted us to the dining room where as they confessed the food was "all cold, but eatable." They proved utterly wrong on the last count but our relief over being alone made ample atonement.

The dining room was a small reproduction of the parlor only the paper had been stripped off, ready for the paper hanger to return from his spree. In places it hung in saffron ribbons from the walls and ceiling. It was easier to keep one's eyes on the table. But what memories of other days that brought up! As I gazed at its coarse cloth, table tinware, heavy, chipped dishes and not a flower or leaf to soften the scene, tho the month boasted roses, I was overcome. Contrasting that table with the tables so recently left behind, a wave of nostalgia bowed my head to my chest. This crudely prepared, unappetizing food, this house so gaunt and unlovely, this kind of people to work with. Nobody near to talk to, not a soul to go to in loneliness and distress.

At the end of the table my husband's eyes were compelling me to look up. I caught his gaze. It challenged me to pray the grace. We bowed our heads, "Our God and our father—" But it was no use. The words choked, tears streamed down my face, and pushing over the chair I rushed to the end of the table. Tenderly my young husband took me in his arms, let me cry. We were so infinitely weary and exhausted, his deep sighs re-echoed my sobs. Ah, life has its bleak moments!

It all seemed so wrong somehow that we who represented that highest and best thing in the community should be established so poorly. I had been reared Episcopalian and had lofty ideas as to the position of the priest.

Shortly we retired and with the next morning's sunshine began a new and happier era in our joint lives. Vermont grew to be a place of many charms and blessed memories. And through the years since then I have been patiently, persistently hammering out on the anvil of

#### TOPICS FOR MINISTERS' WIVES

Editor, *Church Management*:

At the Michigan State Conference at Owosso, May 14th, different Ministers' wives spoke on the following:

- (1.) "Are Ministers' Wives People?"
- (2.) "My Most Amusing Experience."
- (3.) "The Nicest Thing About Being a Minister's Wife."
- (4.) "The Most Thrilling Thing About Being a Minister's Wife."
- (5.) "My Picture of an Ideal Minister's Wife."

Would we not enjoy hearing the *Church Management* group of Ministers' wives discuss any of these above topics?

The program of the daily life of Ministers' wives is, no doubt, so varied that it would make refreshing reading. Do any of my sisters of the cloth carry on outside positions? I hear a storm of protests already saying, "We haven't time!" Perhaps you would be interested in my situation. At any rate, I would heartily welcome constructive criticism in order that I might be the wiser.

An opportunity presented itself, some time ago, for me to teach the young hopefuls in our High School, in the mornings. Of course, I wondered about how I would have time, what would be the reaction of our church people. . . . Finally, I decided to try it out, and have just completed the first eight months.

With the extra income it made it possible to engage a woman to clean the parsonage two half days each week, to send the washing and ironing out, and to enjoy frequent dinners with my husband at a quiet Tea Room. This used about one-fifth of my salary, so we have the other four-fifths surplus.

My afternoons and evenings are free to go calling, attend meetings, clubs . . . Besides seeming more rested, I have more time to devote to my busy husband. The church people, as far as I can judge, seem to see that I am busy and respect my ambition. Personally, it provides a fascinating interest for one who is deeply concerned about the development of young people.

Should I continue, or are there lions in the path which I, at present, fail to perceive?

Margaret Ratcliffe  
Romeo, Michigan

experience my secret faults. Trying to flatten out the mountains of impatience, self-righteousness, pride, covetousness with which my inexperienced eyes were blinded that first night in a parsonage.

Now I know that the minister's wife must expect poverty and humbleness. She must be prepared to sacrifice her tastes and "yens". In fact, when she marries the minister she must bury her past and become a new person, going even the minister one better in virtues.

Ah, there is so much to learn in one little lifetime. The job of reconstructing a character is an enormous one for certain kinds of brides. But only as she and her older sisters perpetually carve away the old attitudes, and reconstruct with the spirit's noblest new, will any of us be able to reveal the dream embodied in that beautiful term, "Lady of the Manse."

#### A PSALM OF THANKS-GIVING

J. J. Pruitt

It is a glorious privilege to give thanks  
Unto the Lord, our God;  
Therefore we rejoice as we praise Him.

O praise the Lord! Praise God!  
For from the bondage of sin and death  
He hath redeemed us with a great  
salvation.

Remembering the past wherein we  
cried

As lost children, weeping in the dark,  
We humble ourselves in thanksgiving  
to Him

Who with great compassion had  
mercy upon us.

O God, Thou art God! Thou didst  
hear!

O praise the Lord! Praise God!

Into the pastures of perfect peace,  
Into the places of companionship  
and light,

In paths of spiritual security

Thou has set our feet.

We praise Thee, O Lord!

We remember the poverty of the past;  
We knew hunger that gnawed at our  
hearts;

Rags and regret made us ashamed.

We lamented the frailty of our  
purpose;

We suffered the meagreness of our  
own desires;

Wipe not these things from our memo-  
ries, lest

We, in the pride of riches and the  
security

Of our attained estate forget from  
whence

Thou has brought us, and from what  
Thou saved us.

The Lord is loving and kind.

O praise the Lord! Praise God!

#### MAKE ANOTHER START

I have read that James J. Tissot's life was changed as a result of a vision he had while desperately ill. He saw the ruins of a French peasant's home that had been swept by fire. The young husband and his wife sat in the midst of their ruined home, pictures of despair. Suddenly one appeared to them who said, "I know your loss and your grief. I will help. Make another start."

And the best of it is, he is still saying it. To those who have failed he is saying, "Make another start. Start anew. All my resources are at your command. I will help." From *Left-Handed Folks* by William S. Abernethy; The Judson Press.

#### Sunday Night

(From page 594)

life. People come to First Church on Sunday evenings expecting something to happen and they do not go away disappointed. During these weeks of the greater Sunday evening service about sixty persons have united with the church, many of them coming in the evening services. The difference between a Sunday evening service which is not a success and one that is a success is that the happy, buoyant service puts enthusiasm into the life of the whole congregation.

# The Christian College Is Worthy of Support

By William L. Ludlow

*The Christian or Church College is having its difficulties in these days. State universities with large funds make their more spectacular appeal; Church Management believes that the Church College has a mission to modern society. The editor has asked Professor Ludlow of the Department of Political Science and Sociology of Muskingum College, New Concord, Ohio, to present our point of view.*

Every institution which we find in our world today exists because in the past it has served some useful function in society. History shows us, however, that while some institutions may exist in the present without apparent usefulness yet at some time that institution will cease to exist. In this age of ours when every tendency both in politics and in education seems to be to centralize and to unify, the all important question comes to the minds of thinking Christians: "What is the place and what will become of the Christian College which has made such an important contribution to our nation the past hundred years?" When we look over any of the states in our union we find the state university, by means of tax-appropriations, becoming larger and stronger while at the same time we see Church colleges in many places struggling to keep alive.

In a recent issue of a picture magazine\* which has grown to a very large circulation within its short period of existence we see what its photographers consider college life to be in America. Here we find both our state and church colleges pictured as they find them. One can only think, after looking at this college issue, that the Church College has something to offer which the State Colleges and Universities cannot give. Certainly if the editors were correct in their judgment when they selected a certain western university as one which "typifies state education" we must conclude that our aims and purposes in state education must be attuned to the ethics and ideals of the lowest standards in society. The comment given by this popular picture weekly upon the Church College situation today is of importance for its statement can be con-

firmed by many who have studied the problem in our states. In describing a certain western Church college, which used to be the center of intellectual life for a radius of a hundred or more miles, the magazine concludes by saying: "Like most small colleges, it is now on the defensive. Its role of educational leadership has been taken over by the State University which is richer, more modern, more capable to offer the highly-specialized and technical education the United States demands." Many of us feel that this statement has a truth which should awake Christians who still believe that the Church College has a place in our world.

The worship of formal education is one of the outstanding phenomena of American history. In 1889 the total number of students enrolled in colleges throughout the country was 55,687. In 1934 it was 975,218 or about nineteen times as many. During the nineteenth century those who were working for free public schools made many bold predictions concerning their future. Many leaders of the movement believed that free education would bring about conditions toward the abolition of poverty and other evils in society. Those pioneers of free education no doubt forgot that knowledge by itself is no guarantee of a freer and happy life. Many today look forward toward education simply as a means of making an easy living. They find that after graduation knowledge alone is not enough. One must, with his knowledge, have a philosophy of life which will satisfy himself. It is in this way that the Christian College has the resources which will aid the student toward finding a satisfactory world view.

## Why is a College?

What is college for? When Woodrow Wilson became President of Princeton he faced this problem and answered it by saying: "It is for the training of the men who are to rise above the ranks." The object of college was, according to

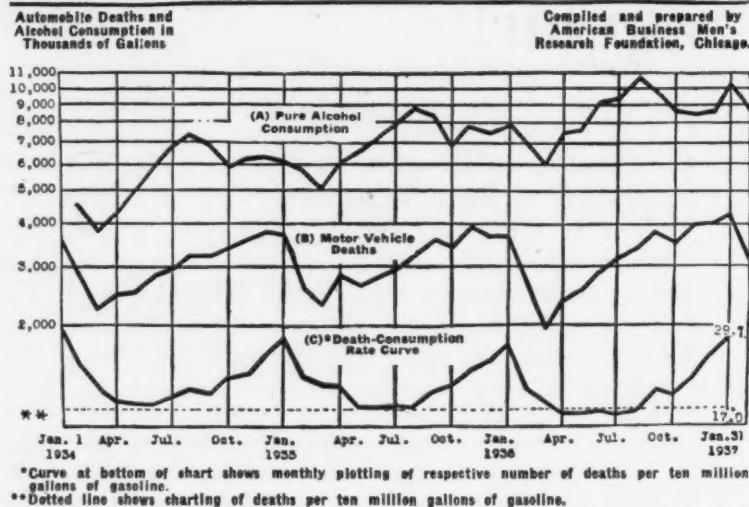
Mr. Wilson, for "intellectual discipline and moral enlightenment and it is the immediate task of those who administer the colleges of the country to find the means and the organization by which that object can be obtained." This, it seems to me, has been the purpose of the Christian College. In its small classes with pupil-centered teachers it can offer both the atmosphere and motivation for true learning which the large university can not always give. Dr. Alexander Meiklejohn may overstate the truth when he says: "The college is primarily not a place of the body, nor of the feeling, nor even of the will; it is first of all a place of the mind." Nevertheless, he emphasized one of the great contributions of the Christian College to higher education. The moment a student feels the thrill of the intellectual venture in seeing the perfect grandeur of the periodic table in chemistry or the heroic efforts of the Christian Church to bring order out of chaos or the beauty of the poetry of a Milton, it is just at that moment when he receives something which the world can neither give nor take away. I shall never forget the impression made upon me by a visit to a small Illinois College. There in one of the classes I watched twenty students demonstrate the interest which can be maintained in a small informal group with an interesting Christian instructor. Those students were reliving in their minds the experiences of their instructor in Palestine. They were learning the genuine thrill of the mind. They were passing through facts on to great ideas which form the essence of true learning.

There is a second function which the Christian College can give. It offers the student a unified philosophy of life which will keep his intellectual achievements balanced with his moral advancement. The Church College can advance knowledge and true learning and can at the same time offer a philosophy of Christianity which will develop the student's personality. The Christian College does not need to apologize to the educational world for its indoctrination of certain ideals, beliefs and traditions which have proved useful if not indispensable to humanity. Most students have the greatest admiration for the teacher who can show an honest conviction of what he believes is true as far as his study and experience has

led him. One good college teacher of conviction is worth a dozen non-committal professors. This is not a plea for dogmatism but it is a criticism of a certain type of college teaching in which there is all analysis and no synthesis. A recent writer bears out my contention on this point very well when after a study of our educational institutions of all grades he writes: "We shall never train up a responsible citizenry without some indoctrination. Surely the generation which has now come up without definite religious training is a proof of that. In the course of a lifetime they may pick up a wide assortment of facts about Christianity, but religion rarely becomes a vital force for them. Children can be crammed with statistics about production and consumption; but unless their elders point out the inferences and economic philosophies which have been and are being built around those statistics the youngsters will never understand them."\*\* Experience of the race should be of some value for our present day. It is the Christian philosophy of religion interpreted in its various ways which will give to the student a feeling that his forefathers also had many problems. He will see that true education is more than analysis but also synthesis, even though the solution to the problem may be tentative.

The Christian College has a third function. It is an institution where the Christian religion receives intensive study. Our religion in its long history has at various times in its evolution gathered particles which do not belong to it. It is therefore the office of the true Christian College to have teachers who, in the spirit of modern learning, purify it. These teachers should ever remind us that the truth makes us free and that whatever we find in our Christian philosophy of life which is untrue it should be purged from it. Our Christian faith can claim the best intellects of our day and it is the function of the Christian College to keep it in that position. It was a great thing for Christianity that in its early days it enlisted the support of educated men like Paul, the author of the Epistle to the Hebrews, the apostles of the second century, and the great Alexandrian Fathers, Clement and Origen, and many others who were abreast of the times. Had it not been for them and to many others like them in every century Christianity would have long ago perished from the earth. History has demonstrated many times that no religion can permanently endure which does not secure the confidence and devotion of the educated classes of the nation. If for no other reason than this the Christian college should be supported. It is the preserver of that

**ALCOHOL AND TRAFFIC DEATHS—STUDY III**  
(Comparison of Monthly Variance of Absolute Alcohol in United States With Auto Deaths, and Death-Gasoline Consumption Rate, Thirty-seven Months, Jan. 1, 1934 to Feb. 1, 1937)



Christian heritage and culture which a state University cannot have. Never before in the history of our faith do we need the Christian College more than today. We need it to reinterpret to our age in terms of experience and intelligence the meaning of God and Jesus Christ.

**Christianity and Education**

There is between Christianity and education a unique relationship. I have emphasized how the Christian College can be a leader in its interpretation of religion and how it can give to Christianity a respectable, intellectual position. The educational process as we find it in the Church College profits by this relationship for it becomes idealistic. Religion gives to education this idealism which is badly needed in so many higher institutions of learning today. It is very well to be pragmatic or realistic in our educational procedures yet at the same time we as Christian educators must be able to see beyond the level of common mediocrity. It is the idealism of religion which gives a faith to Christian education. Education, unless it is tempered with faith in man and in society, will be of very little value either to the individual or to society. Christianity needs the forces of education and education needs the faith and idealism of Christianity. In the Church College we find these two forces of religion and education strengthening each other toward a more perfect Christian education.

The spirit of commercialism has not affected to any large degree the Church Colleges. It is true that several Church Colleges in various parts of our country have admitted that it is more important to build large stadiums rather than large

chapels. Perhaps it was for this very reason that the weekly picture magazine thought that western Church college weak. It seems to me that this lack of commercialism is evidence of true cultural education. Certainly it is in harmony with the Christian philosophy of life. Athletics should be a health-builder for all.

I have purposely omitted any specific reference to the influence of the Christian College upon the morals of its students. Last year a well-known psychologist pointed out in a study that education does not necessarily improve personality or character. For this writer goes on to say: "There is no body of evidence in the whole field of psychology that proves any definite growth of character or personality as a result of higher education in its generally accepted forms. There is a growing body of evidence that no significant growth in personality is brought about by such education. Indeed, there is some good evidence that the contrary often occurs, and that the prolongation of formal education results in a deterioration of personality." It is very obvious that the emphasis placed in our Church schools upon the value of the human personality and the interest showed in the development of it through Christian practices will give to the student a truly liberal education. Most educators have found that it takes more than the mechanical procedures of educational process to make an education. The Christian College offers the plus element in Christianity which makes a fully developed man or woman.

John Henry Newman has given in his book *The Idea of a University* what I would consider the true aim of a

(Turn to page 602)

\*\*"Can the Schools Save Democracy," by Avis D. Carlson. (Harpers Magazine, May, 1937).

# A Clerical Confessional

By J. W. C. Ward

*Here, indeed, is a problem. This man's dilemma is duplicated but few times in the family of ministers. That may make it the more serious. With delicate sympathy Dr. Ward seeks to be helpful.*

## The Stricken Man



Here is a poignant letter of a man's family life. We have suppressed details which might embarrass him. But how would you deal with it?

"It is scarcely likely that, in all your experience, you have ever met with a parallel case. I know that I must fight it out for myself. Yet unless I can find some relief, and, perhaps, some counsel, I shall go mad. I am fifty, and have been in the ministry nearly twenty-three years. During that time, I have held several important pastorates, and, I am happy to say, have maintained an unblemished record. I love my work. It is my supreme passion. But here is the tragedy of it all. My daughter, who is just twenty, has been sent home from college. She is in trouble. And to make it worse, the boy's father is one of my church officials. We have talked things over. Yet although the boy is penitent and reasonable, my girl is penitent, but unreasonable. She refuses absolutely to marry him. That would be problem enough for a private family, but for a public man you know what it means. My congregation has now taken sides—it is incredible how these things get out! Some demand that I should resign; others that I should compel the marriage. The latter I will never do. But why should I resign? Have I been guilty of misconduct? My conviction is that I should stand my ground and fight it out. But can I? Will I bring discredit on the ministry by so doing? Can I endure the side-long glances, the gossiping tongues, the half-veiled sneers? My good wife is heart-broken, and I am crazed."

Truly, as you put it, for any man in private life, this would be problem enough. But a minister is to be pitied a thousandfold. Yours is indeed a Gethsemane. Yet, stripping the question of all sentiment, perhaps we may help you better to see the facts. From your letter we assume—not without good grounds—that you feel that you are blameless in the matter. You have done your duty by your child, giving

her a careful upbringing and a Christian example? You have tried to safeguard her during the years of inexperience, setting before her worthy ideals of womanhood? Then we can dispose of that phase of it. You have done your best. You have striven, perhaps imperfectly because we are only human at best, to shape her character so that temptations might be overcome. If that be so, then you have nothing for which to reproach yourself. Your conscience is clear. That must be the first ground for new confidence.

The girl's obstinate stand against the conventional solution may be hard to understand, and harder to accept. Yet we must make allowance for the inevitable revulsion and loathing which often follow in the wake of wrongdoing. That is part of the penalty for sin, as you well know. But we find here an indirect testimony to the value of your teaching. What is a sacred relationship in life may be viewed as an enormity in these circumstances. Then, seeing the grief into which she has plunged her mother and you, and the complications which have resulted in your work, is it not natural that she should loathe both herself and the boy at this moment? Love is impossible. And, evidently, in her present frame of mind, she regards a loveless marriage as a further iniquity. We must be patient. Perhaps, when the child is born, your daughter may change her entire viewpoint. Meanwhile, you can only wait, and pray that this desired change may take place. But force the union, you dare not.

Now your own position becomes a little clearer. Unfortunately, the office we

hold carries with it certain disadvantages. We must live "in that fierce light which beats upon a throne." There is one type of person—there are also some newspapers—who revel in a tragedy like this. Their conscious inferiority finds a subtle satisfaction in stressing the faults of their professed leaders, as though we ever claimed infallibility or perfection for ourselves!

But what should your attitude be? Your protest that you have not been guilty of misconduct, your desire to stand your ground, are meritorious. Whether you can weather the storm or not cannot be decided at this juncture. Time will tell. This, however, you can definitely do: You can hold up your head without shame. Your honor remains untarnished by the misdeed of your child. The Almighty has endowed His creatures with freewill. If that be misused, either through inexperience or of malice aforethought, the responsibility rests solely with the wrongdoer, and not with his or her parents, provided that they have done their part conscientiously. Therefore, if our estimate of your character be accurate, there is no rational ground for censure or condemnation in your case.

Still, that will not silence the tongues of the gossip and the scandalmonger. Probably not. Yet you are Christ's servant. To your own Master you stand or fall. You are too big a man to be turned aside from your lifework by a handful of malicious old women of both sexes. You can afford to ignore their chatter as you would the noisy barking of a neighbor's dog. Besides, for your own comfort, you will recall our Lord's word that those who are without sin should cast the first stone.

As for your ministrations, again, time will reveal what is the right course for you to take. If the best and weightiest minds of your church insist on your resignation, you will have no alternative. But you would be wise not to wait for that. Why not take time by the forelock? Call them together and lay the whole story before them. Then, without "throwing yourself on their mercy" or asking what they think is your duty, state your own convictions in a quiet, frank way, along the lines we have laid down. We believe that the Christian conscience of your official board would ratify your judgment.

Then you will carry on your work with the same high faith in God's overruling goodness, if possible showing a greater earnestness and devotion than ever before. There is one thing, how-



Dr. Ward

ever, against which you will resolutely set your face: You will steer clear of all personal references, in public and private, all attempts at self-vindication, and all veiled attacks on gossip-mongers and your traducers. With quiet dignity, you will leave the impression of the chastened, yet trustful, soul who is sure of God and of himself.

To hand in your resignation now would be to admit culpable negligence or personal guilt. It would give your critics a chance to gloat over your downfall. And that is saying nothing about the difficulties of the man out of a charge in seeking a new sphere. But that is not all. It may be that, seeing your personal faith, your courage in the hour of trial, your quiet submission to the permissive providences of God, even those who come to scoff may stop to pray.

You will forgive a word of exhortation. Now is the time to apply your past preaching to yourself. You have probably often urged your hearers to be patient in tribulation, to humble themselves under the mighty hand of God, and to await the divine issue of life's complex happenings, have you not? Very well! You are now going to take some of your own medicine, and take it like a man. It is good medicine. You have seen it work cures in other cases. Now it will benefit your own soul. And here is a text, not for a sermon, but for your own comfort and inspiration: "He shall bring forth thy righteousness as the light, and thy judgment as the noonday."

You have our profound sympathy, and that of your brethren, we are sure. So, now, hold your head high; keep your chin up; and work as never before. The darkest hour precedes the dawn!

#### WE MUST FIND FOR OURSELVES

In the reception room of one of our colleges for women there stood a marble group, representing one of the wise virgins turning away from one of the foolish ones, who was pleading for some of her oil.

Dr. Oliver Wendell Holmes, when he saw it, shook his head, and said, "She ought to have let her have some." It was the natural reaction of a kind heart.

But, in fact, the oil in the parable represents what cannot be given. The precious oil of experience of life with God is something each must gain for himself. "I cannot give you the gold of truth," said Ruskin to a company of students; "I can only tell you where to dig."

God is not far from every one of us; but each must find Him for himself. From *The Way* by William Pierson Merrill; The Macmillan Company.

## • THE CHURCH LAWYER •

### Pastors as Healers

By Arthur L. H. Street

WHEN John Hickey was prosecuted for unlawfully practicing medicine without having been licensed and registered as a physician, he denied that his healing methods constituted medical practice, and invoked a clause of the New York statutes which exempts from statutory regulation of such practice "the practice of religious tenets of any church." But the Court of Special Sessions in New York City ruled that accused was guilty. (People v. Hickey, 283 N. Y. Supp. 968.)

Pastor Hickey had an office apart from his church where he professed to cure fallen arches without surgery or medical applications, for which charges were made, with "results guaranteed." He issued cards to that effect, and the court decided that doing so, plus treating patients by pressing their feet and placing the tips of his fingers against their garments, with a painting of Christ before him, constituted a practice of medicine that was not beyond the pale of statutory regulation as being the practice of a "religious tenet."

The court distinguished the case from one in which the New York Court of

Appeals decided that the statutory exemption was broad enough to "permit the offering of prayer for the healing of disease in accordance with the recognized tenets of the Christian Science Church," practiced in good faith. In that case, there was no treatment other than prayer.

Furthermore, in the Hickey case the court finds that what was done by Mr. Hickey was not done in the practice of the religious tenets of any "church." It appeared that the church of which he was president and pastor had a membership of but twelve persons, including himself and his wife. On this and other evidence, the court concluded:

"As to the church in question, the evidence supports the view that it is but a cloak or screen for the practice of medicine by defendant in violation of the statute. This view is borne out by an examination of the church minutes, its almost negligible membership, defendant's experience and background, and the manner in which he mingled the operations of the church and his office practice."

#### The Christian College

(From page 600)

Christian College. Its purpose he says, aims "at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm and fixed aims to popular aspiration, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power, and refining the intercourse of private life." From this type of college will come graduates who have a clear, conscious view of their own opinions and judgments, a truth in developing them, an eloquence in expressing them, and a force in urging them. The true Christian education will, in the words of John Newman, "teach him to see things as they are, to go right to the point, to disentangle a skein of thought, to detect what is sophistical and to discard what is irrelevant. It prepares him to fill any post with credit and to master any subject with facility. It shows him how to accommodate himself to others, how to throw himself

into their state of mind, how to bring before them his own, how to influence them, how to come to an understanding with them, how to bear with them. He is at home in any society, he has common ground with every class; he knows when to speak and when to be silent; he is able to converse, he is able to listen; he can ask a question pertinently, and gain a lesson seasonably when he has nothing to impart himself; he is ever ready, yet never in the way; he is a pleasant companion and a comrade you can depend upon; he knows when to be serious and when to trifle, and he has a sure tact which enables him to trifle with gracefulness and to be serious with effect. He has the repose of a mind which lives in itself while it lives in the world, and which has resources for its happiness at home when it cannot go abroad." Thus it is the aim and privilege of the Christian College to produce a character such as John Newman has described for us. Character can be formed only by the union of religion and knowledge.

## Labor Sunday Message, 1937

**O**N this Labor Sunday, dedicated to a consideration of the meaning of the Christian Gospel for our industrial life, we remind ourselves of the spiritual insight of the prophets of Israel who saw that the God who rules the universe is also the God of justice in human affairs. God, as revealed in the Bible, calls us to share in His concern for justice for all. As Jeremiah said of King Josiah, "He judged the cause of the poor and needy; then it was well. *Was not this to know me? saith the Lord.*"

On this day we remind ourselves also of the compassion of Christ for the poor and disinherited. That compassion, in a day when poverty was inevitable, becomes for us in our day, when poverty can be abolished, a demand for justice in the distribution of the product of industry. From the perspective of Christianity it is intolerable that masses of men, women and children should be denied the opportunities which comfortable people regard as necessities. God did not create wage-earners to be mere

instruments for the making of money for others; the welfare of all must be inherent in the end for which all the processes of production and distribution are carried on.

### Religious Significance of Labor Relations

It is because of the concern of religion for justice and for social welfare that church bodies have for thirty years officially declared for the right of employees as well as employers to organize. Back of these declarations has lain a conviction of the sacredness of human personality and of the dignity of the common man, which is born of the teaching of Jesus that all men are children of God. Such a belief issues in a demand for democracy, both in political and industrial relations. This leads to the organization of workers in order that they may have a recognized voice in determining the conditions under which they live and work. Experience has shown that since industry is often organized on a national or even wider basis, labor unions of corresponding scope are needed if workers are to be adequately represented in truly democratic relations, and if industry-wide standards are to be maintained.

Many industries in this country have been organized over a long period of years. It has been demonstrated that

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Requested to be read in the churches on Labor Sunday, September 5, 1937, or on the first available Sunday thereafter.

it is possible for organized employers and organized employees to maintain generally harmonious relations, and to adjust their differences through joint conciliation without recourse to strikes or lockouts during the terms of their contracts. The past year has been marked by a significant advance in wider organization of workers. Of great importance was the evidence of industrial statesmanship on the part of a great steel corporation which reached an agreement with a union without the necessity of a strike. The decision of the Supreme Court validating the National Labor Relations Act marks a wider and more far-reaching recognition in law of labor's right to organize and bargain collectively.

As yet only a minority of American workers are organized, and it must be recognized that annual wages of many skilled workers are still below a comfort level of living, while the wages in many industries, both urban and agricultural, are grossly inadequate for a decent standard of living for an American family. Many millions still can find no work. We are convinced, therefore, that thoughtful Christians will welcome the contemporary gains in status and economic welfare on the part of labor as in line with the social ideals of Christianity.

In the growing complexity of society many of us have been so cut off from the lives of the industrial workers that we are tempted to think of them not as neighbors, not as persons whose welfare in this world is as important in the sight of God as our own, but as strange masses. While there are millions of wage earners in our churches, yet many of our congregations have drawn their membership, by reason of location and association, chiefly from the more comfortable middle classes. Many church members see the world from a point of view quite different from the point of view of the laboring masses. As a result of belonging to a class that is relatively secure, many of us tend to fear the very social changes which we should welcome because of the ethical demands of our Christian faith. While protesting against anything that accentuates class consciousness, we fail to realize that our own point of view is largely controlled by the bias of class. Our first need is for self-knowledge and repentance, and sincere desire that the same mind may be in us which was in Christ Jesus who counted not privilege and power as things to be grasped, but emptied Himself in the service of man.

### Wider Issues Involved

There are many parties to industry. The demand of the hour is for greater tolerance, understanding and fair play among them. Voices have been raised among employers urging modification of the older attitudes of many toward organized labor. Leaders of labor should realize that with increasing power, the labor movement must accept greater re-

## Factual Information For Labor Sunday

### Wages and Hours in Industry\*

as of February, 1937, published in the *Monthly Labor Review*,  
Department of Labor, Washington, D. C., May, 1937

	Average hourly wages cents	Average weekly wages	Average hours per week	Estimated average yearly wages if employed 52 weeks a year (weekly wages x 52)
All manufacturing industries	60.2	\$24.73	40.4	\$1,285.96
Automobiles	81.7	31.48	38.8	1,636.96
Iron and steel	67.1	28.71	42.3	1,492.92
Machinery manufacturing	64.3	27.50	42.6	1,430.00
Textiles and their products	47.7	18.17	37.8	944.84
Carpets and rugs	58.0	23.29	40.1	1,211.08
Cotton goods	39.0	15.22	39.0	791.44
Shirts and collars	37.3	13.61	36.4	707.72
Non-manufacturing industries				
Anthracite coal	79.4	22.66	28.3	1,178.32
Bituminous coal	79.7	24.65	31.4	1,281.80
Public utilities				
Telephone and telegraph	80.4	29.44	37.9	1,530.88
Electric light and power and manufactured gas	81.6	32.90	40.5	1,710.80
Trade				
Wholesale	67.2	28.68	42.6	1,491.36
Retail	52.7	21.31	43.8	1,108.12
Laundries	37.7	16.20	42.9	842.40

\*The annual earnings of women workers in laundries, where data on annual earnings for women could be obtained, ranged from \$267 in Charleston, S. C., to \$634 in Boston, Mass. In 13 of the 18 cities surveyed their annual earnings were less than \$500, according to a recent study of power-laundries by the Women's Bureau, U. S. Department of Labor.

sponsibility, not only fulfilling its traditional ideal of a fair day's work for a fair day's pay, but also taking a broad view of the economic scene as a whole. The achievement of increasing industrial wages alone will not solve the total problem. A balance between agriculture and industry must be attained. Prices to consumers must be taken into account. Labor and consumers in many countries have been quick to grasp the advantages of consumers' cooperation as a vital part of the movement toward a better day. Comprehensive collaboration of all groups is urgently needed. Employers, labor, consumers and the government must work together to provide for the economic needs of all the people. We must create also such cooperative relations among the nations and such access to raw materials for all as shall promote international peace.

As industrial and economic life becomes more complex we discover increasingly urgent need for more personal consecration of individuals to the religious life. For religion will always be indispensable not only for the soul of the individual, but also as social cement to hold any society together in the bonds of peace. Selfish struggles for prestige or power on the part of individuals or groups can become divisive forces in any society. There must, indeed, be such a reorganization of our economic life as will remove the fear of economic insecurity on the part of men and nations which now leads to inter-class and international conflict, but there may still remain in individual lives those destructive and socially divisive forces of sin and selfishness, of jealousy and pride and intolerance which would tend to tear apart any social order. The Church must therefore continue to serve society by proclaiming Christ's gospel of justice, love, and reconciliation, and by insisting that both individuals and economic and political institutions shall conform to the will of the God of justice and love.

#### Farmers and Farm Labor

The net income in cash and in kind from farm production per farm operator, considering values at the farm, averaged \$579 during 1935 (Studies of the National Industrial Conference Board—the latest available report).

The percentage of all farms operated by *tenants* increased from 25.5 per cent in 1880 to 42.4 per cent in 1930, according to the Federal Bureau of the Census.

The wage rates of hired farm workers on April 1, 1937, according to the Bureau of Agricultural Economics were as follows:

Per month with board .....	\$ 23.38
Per day with board .....	1.16
Annual rate with board .....	280.56
Per month without board .....	34.16
Per day without board .....	1.58
Annual rate without board .....	409.92

Sample studies during recent years of wage rates and annual incomes of migrants, child workers in agriculture,

#### A PRAYER FOR LABOR\*

O God, Thou art Thyself the Master Workman, skilled Creator. Hast Thou not also revealed Thyself to us in Jesus the carpenter, whose roughened hands bear eternal testimony to the dignity of toil?

We sense Thy presence in the labor movement, in the upward surge of the masses, who with the awakened self-respect of children of God, have through the centuries cast off the shackles of slavery and serfdom, and stand now gazing toward the dawn of a greater freedom.

We praise Thee for those brave spirits who have led the way; who have dared to risk even their children's bread in organized endeavor to improve the lot of all; who for their unselfish devotion have been condemned as outcasts of society; suffered contumely; endured prison; sacrificed their lives as martyrs to the cause.

Help thou the labor movement of our day to be worthy of its heritage. Unite in high purpose the workers in the factory and on the farm. Preserve them from temptation to selfish complacency in partial gains for any favored craft or race or nation. Guard their leaders from lust for personal power. Guide them in the service of the common good.

Help the workers of all lands to stand shoulder to shoulder for justice and peace among the nations. Save them from contamination with the sin of selfish nationalism. Keep them from supporting national armaments under the false illusion of providing work or special privilege for themselves, while they betray the workers of the world for a mess of pottage.

Grant to labor the wisdom to seek a world of peace and plenty by means of organization and the ballot, keeping their movement free from hate and violence, building into the cooperative commonwealth those spiritual values which alone can make it endure.

Bring, at last, all workers by hand or brain into world-wide brotherhood; into closer fellowship with Thee, O God, the Father of us all.

\*From *Prayers for Self and Society* by James Myers—Association Press.

Note that this is for food alone, and that the cost of rent, clothing for all the family, household expenses and other items, must be added to estimate the cost of living of such a family, bearing in mind that millions of workers do not even enjoy the fifty-two weeks work per year on which above wage estimates are based.

#### A PSALM OF UNDERSTANDING

J. J. Pruitt

Why should men be afraid? For God, the Lord Most High,

The King of Eternal Goodness is with us.

O, that men would seek Thy sanctuary!

O, that the hearts of all men might desire Thee!

O, that my heart and song might speak convincingly!

O, that our lives might be voice and tongue of God!

The stammering tongue of earth cries, "It is night!"

And Love, endowed of Thee, cries, "Day is come!"

Attune, O Lord, our ears and hearts to understand

The message of Love, which shall endure. Give speech

And eloquence to that which ever shall prevail,

And as the darkness yields to dawn of day

So let all earth acknowledge this, Thy Truth,

And let Thy kingdom, thus established, ever stand.

So give us hearts of deeper understanding that with Thee

We, too, may see the joy-crowned glories of eternity,

Wherein Thou dwellest. Know the peace of darkest vale

That opens to the trustful step of him who knoweth God.

The tumultuous songs of conflict now become the songs of cheer;

The lamenting and the sorrow turn to joy when God is near;

The fulfillment of God's purpose is no long eternity

But the Now of perfect Oneness as we come with Him to be.

Hence, no evil thing befalls us. Hence, our sight is turned above

To the mountains of His goodness.

God is Truth! And God is Love!

#### DRY HOTELS

*Church Management* would like to have a list of all the "dry" hotels in the United States. Possibly we could carry a directory which would list those in the more important centers and in the summer resort cities. The only way we know to collect this data is to ask our readers to help us. Send us the names and addresses of any dry hotels you know. If you have the name of the manager or owner include that. If you can recommend the hotel because of personal experience, add that also.

Perhaps all of the information could be placed on a post card. If not, invest in a three cent stamp. The compilation will prove valuable to many ministers and churches—providing it can be made.

share-croppers, have indicated that insecurity is very great among these workers and that annual cash incomes are even lower than those for farm laborers of the nation as a whole.

The U. S. Bureau of Home Economics estimates that an annual food budget, based on March 1937 prices in large cities, providing even a "minimum cost adequate diet" for a family composed of a "very active man," a "very active woman," an "active boy over 15 years," a "boy 9-10 or a girl 11-13 years" and a "child under 4 years" would cost \$683.80. A "liberal diet" is estimated at \$1,229.80.

# Sky Writer Letter Gets Results

By G. B. Christian\*

THE secret of successful promotion letters for church campaigns and special efforts is not always found in the contents alone. It is possible to take a letter that would otherwise be very ordinary, and by a simple touch make it produce unusual results.

This was recently done by the First Baptist Church of San Luis Obispo, California. The occasion was the opening of the annual Enlistment effort of the church, which coincided with the opening of the Forward Movement Enlistment of the Northern Baptist Convention.

Three things were desired of the opening letter which was sent to the entire membership: 1st, that it should create an immediate interest in the Forward Movement Enlistment; 2nd, that it should center upon the following Sunday, including both morning service and the annual School of Missions which was to open that Sunday evening; 3rd, that it should sustain interest in the other weeks of the campaign, inasmuch as only two general letters were to be sent out.

After some thought it was decided that although the facts were ordinary enough, it was possible to make the letter unique in appearance. It was an ordinary mimeographed form letter without specific address, but it combined written headings with typewritten paragraphs in such a way that the immediate attention of the reader was gained.

However, the feature of this letter that makes it of especial interest is the fact that a sealed envelope (flap not glued down but stuck down with a round red gummed sticker), is pasted at the head of the letter with the inscription "Do not open this envelope until after you have read the letter." The testimony of those who received the letter was that it admirably accomplished its purpose of arousing immediate interest in both the letter and the contents of the envelope.

While there were many guesses as to what the envelope contained, very few were right. Within it was found the first copy of a new mimeographed church paper, *The Sky Writer*, with further details of the Enlistment campaign, together with interesting news notes of the members and of the world at large. If the paper had simply been enclosed with the letter it would have aroused little comment, but being introduced in this unusual way it was read through and assured a welcome for future issues.

That the letter accomplished its purpose is seen in the fact that in spite of

\*Minister, First Baptist Church, San Luis Obispo, California.

DO NOT OPEN  
THIS ENVELOPE  
UNTIL AFTER  
YOU HAVE READ  
THE LETTER

The Envelope Carried This Copy

the next Sunday following upon the worst storm of the year, the morning attendance was very satisfactory, and the attendance at the School of Missions in the evening was higher than at any session of the previous year. Furthermore, the attendance the second Sunday of the Enlistment campaign was the highest for many months, and the copies of the second issue of *The Sky Writer* were eagerly received.

This is but one method of securing the immediate attention of the reader of a letter. When a bit of thought is given to the general appearance and approach of any letter, other original ideas such as this will suggest themselves. The writer has found time after time that it pays well to make one's letter "a bit different."

## The Letter

1,458,811 Baptists in Church Next Sunday!

Yessir, next Sunday, Feb. 14, we join with 1,458,811 Baptists throughout the Northern Baptist Convention in a great FORWARD MOVEMENT ENLISTMENT which continues through Easter. It takes more than 7,000 churches to hold all that host of Baptist people, but we're optimistic enough to believe that next Sunday morning will find every Baptist church pretty well filled! You'll be glad you were there.

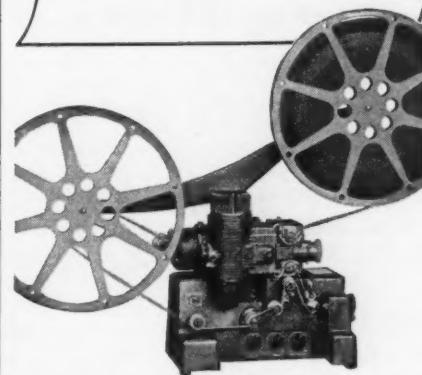
Feb. 14th will be Roll Call Sunday when the attendance of every member will be recorded. Extra effort is being put forth to make the services of unusual interest, both morning and evening. Oh, yes, we almost forgot to mention that the annual SCHOOL OF MISSIONS also begins next Sunday evening at 6:30. We can't give you all the details here, but will later. You know you will enjoy it.

World-traveled Cartoonist and Missionary from Africa and Haiti comprise team.

Feb. 21st will be a real RED LETTER DAY! It will be known as World Outreach Sunday. In the afternoon and evening a team from Los Angeles will be with us for the Mid Year Missionary Forum. One member is Rev. Charles A. Wells, who illustrates every message with a colored chalk sketch, and the other member is Miss Helen Yost, who has seen service in Africa, Haiti, and is now in Arizona. Sorry we can't tell you more right here, but the way everyone is talking about these fine speakers you'll be sure to hear more.

A great month of progress lies ahead. —Now—it's time to open the envelope.

## GIVE BIBLE STUDY A NEW APPEAL WITH MOVIES



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Many churches are rejoicing in recent results, both pledge totals and cash collections exceeding expectations.

### MAKE PLANS SOON

Many people have cash for what they want. We help to prepare them to "want" their church at its best, to pledge their shares, and to pay more loyally.

### CASH—for Debt Reduction

Ten states are represented in these reports: Mass., Conn., N.Y., N.J., Md., Penna., Ohio, Mich., Ill., Mo.

(Ask for names and details)

Pledged	Date	Cash, etc.
\$92,659.	Apr., '37.	"\$27,727, 90 days." (Large, Presby., Ill.)
\$47,500.	June, '36.	"\$22,500, 12 mos." (600 members, Pa.)
\$26,700.	Nov., '36.	"\$18,200, 8 mos." (Working people, N.Y.)
\$31,000.	May, '37.	"\$5,000, 30 days." (Despite strike, Mich.)
\$21,000.	Dec., '36.	"\$7,000, 7 mos." (Industrial, M.E., Ohio)
\$20,000.	Mar., '36.	"Ahead of schedule." (Small, Luth., Md.)
\$35,000.	Dec., '34.	"\$30,000 cash to date." (An "Impossible", Mo.)
\$21,000.	Nov., '36.	"Double our hopes." (Community, Conn.)
\$28,500.	Apr., '37.	"\$9,000, 3 mos." (Dt. & Impv'ts., N.J.)

### CASH—Buildings & Improv'ts

Many churches are now financing urgent equipment needs.

Raised	Date	Cash, etc.
\$81,000.	Dec., '36.	"Above our hopes." (City, Auditorium, Georgia)
\$80,400.	Feb., '36.	"\$16,000, 4 mos." (Letting contract, Penna.)
\$45,000.	Nov., '36.	"Soon to \$20,000." (S.S. Bldg., Ohio)
\$37,000.	Apr., '36.	"\$12,000 in year." (Ahead of schedule, Mass.)
\$13,000.	Feb., '37.	"Ahead schedule." (Bldg. under way, N.J.)

### CASH—for Budget Needs

The average church can add 50% to its income. Examples:

"With 133 new and 115 increased pledges, income will exceed \$30,000... \$19,000 before your counsel." (N.Y.)

"Cash income averages \$550 per month above 1936, since your cooperation in March (1937)." (Penna.)

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## What The Young Man Thinks of God

By W. R. Hall

*The author of this article is a Chaplain in the United States Navy, stationed at San Francisco. He has had occasion to interview many hundreds of young men. This report of their theological beliefs is illuminating.*

"Today there is but one religious dogma in debate: What do you mean by God? And in this respect today is like all the yesterdays. This is the fundamental religious dogma." (Whitehead)

In his capacity as a Chaplain in the United States Navy, the writer has worked with young men for twenty years. For

three years of that time he worked with 20,000 young men who were spending two-month periods at a Naval Training Station. They came from all the states west of the Mississippi River and from many states east of it. Their education averaged one-half year in high school. Their ages averaged eighteen. Religiously, they reflected the training of their homes and home communities, for they had not been in their new environment long enough to be influenced by it. Their habits of thinking were reflections of their home communities. They had worked at various trades and had held many sorts of positions. They were average men. It is believed that they were a representative cross-section of average American young men at eighteen.

From these 20,000 young men, 2,226 were chosen, at random, and to this number was given an intimate study of some aspects of their religious thinking.

What, among other things, did these men think about God? Are their statements of any aid to us in gaining a clearer conception of the meaning of God? Do their answers help us in answering Whitehead's question, "What do you mean by God?"

*Forty per cent thought of Him in the form of a man. Here are some typical answers:*

When I think of God, I think of the smiling face of a holy man . . . I believe God is a man, for He created man and all the world . . . God seems to me like a king over all his people . . . God sits on a throne with a crown on his head . . . My image of God is seeing him in his heavenly home looking down on us for the evil ones and trying to get into their hearts . . . Well, my image of him is that he wears a light gown and is a great man . . . A very large

man, something like a king, only larger . . . I picture God as a spirit in human form, not solid, but as a mist . . . A king on his throne giving advice to all his people . . . When I think of God I always think of "The Last Supper," and I think of him as an old man . . . "God created man in his own image," therefore, my image of God would be much the same as mortal man, but perfect . . . He seems to me an old man sitting on a throne, writing in a book . . . My image of God is of love; a kind, meek and gentle leader whose face beams with a radiant light, which is holy to behold . . . A superman, much like us in appearance, who judges us at sight, and is good to look at . . . That God was the man who helps everybody. I could see Him in my dreams and all the children that were crippled, and He said, "Come one, come all, I am here to help thee." . . . My image of God is a man who is every place at once, and is able to see everything that everybody does . . . A man always looked up to.

These answers underline a statement by Harry Emerson Fosdick:

It must be evident to anyone acquainted with popular ideas of God that if in a progressive world we thus are to maintain a vital confidence in the spiritual nature of creative reality and so rejoice in the guidance of the spirit amid change, we must win through in our thinking to a very much greater conception of God than that to which popular Christianity has been accustomed. Few passages in Scripture better deserve a preacher's attention than God's accusation against his people in the 50th Psalm: "Thou thoughtest that I was altogether such a one as thyself." The universal applicability of this charge is evident to anyone who knows the history of man's religious thought. God did make man in his own image, man has been busy ever since making God in his image, and deplorable consequences are everywhere to be seen. From idolators who bow down before wooden images of the Divine in human form, to ourselves, praying to a magnified man throned somewhere in the skies, man has persistently run God into his own mold. To be sure, this tendency of man to think of God as altogether such a one as ourselves is nothing to be surprised at. Even when we deal with our human fellows, we read ourselves in the understanding of them. (Christianity and Progress, page 217. Revell, 1923.)



Whence these conceptions?

Stories told in childhood . . . I heard pastors tell of it . . . From my Sunday School teachers when I attended class . . . I was taught that from the time I started to go to church when I was seven . . . It came to me in a dream . . . I got mine at a lecture . . . From a picture in the Bible . . . I have felt that way since childhood . . . From a preacher and a picture "The Resurrection of Christ" and some stories and from seeing spirits . . . I think he couldn't be anything else, if the Bible is right, and I think it is . . . From the moving picture "The Christian" . . . It is my own imagination of Him . . . From the story of "The Last Supper" . . . At Sunday School . . . When I was converted . . . I was alone in the woods of Georgia . . . It was in my dreams and I always that way since childhood . . . From a believed it . . . I received my image from the Bible.

*The group, a much smaller one, that thought of God in a spiritual sense, was difficult to determine, as most of the statements were stock phrases:*

God is love . . . I always thought of Him as a Spirit ruling over all the universe . . . My image of God is that He is a spirit . . . I have no image of God as a reality, but He seems to be around me when I do anything wrong. He seems to be a part of me . . . I have no image of Him; He is something supreme; He has no limit . . . God is invisible; He is the spirit that moves out; I see Him as a man dressed in a white robe with a golden crown and wand, with angels to do his bidding.

This was the most outstanding answer:

My image of God is of an all-pervading power through the universe, all-knowing, all-seeing, and is not personal in the sense of being with a corporeal body, but is a radiating influence with a creative power and represents the antithesis of evil. This image has been found by naturally reasoning that an omnipresent God is the negative of a personal God and must, of necessity, be an equally distributed influence with no central head.

Whence these conceptions?

Always believed that way . . . From Simon Peter . . . From a preacher . . . From sermons and Bible . . . From the church . . . From a Catholic Priest . . . From reading . . . From my own thoughts . . . From my parents.

*A group of answers is labeled "Unclassified" because it seems impossible to place them in any definite classification:*

I think of God as the supreme being . . . I feel that he is our heavenly Father and guide . . . My conception of God is of a supreme being who is very good and kind . . . God is King of all the world . . . My image of God is the father and maker of heaven and earth . . . The maker and ruler of all things . . .

(Turn to page 609)

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## Thoughts for the Quiet Hour

Selected from old issues of "The Record of Christian Work," by Richard W. Mansfield, superintendent of Billings P. Learned Mission, New London, Connecticut.

impossible that God should disappoint the hope which He has instilled and nourished in the heart of His child. That hope is the shadow of coming blessing; to have the one is to be sure of the other in His own good time.

—F. B. Meyer.

### AN EFFECTIVE SHORT PRAYER

*Lord, help me.* Matthew 15:25

Some of the most beautiful prayers ever uttered are very short prayers. There is a chain of but three links in this prayer of the poor woman of Canaan, but it reaches a long way. One link is on the throne of God; it is "Lord." The other link is down here; it is "me." And then there is a great link between that and this; it is "help." "Lord, help me." And the greater your need, the more that middle link in the chain will express.

—Marcus Rainsford.

### PRAYER A NECESSITY

*Without me ye can do nothing.* John 15:5.

Work done without prayer is work done without God. Spiritual work that is not steeped in prayer has no business to be done. Indeed, it is falsehood to call it spiritual; the power of God does not beat at the heart of it, only the impotence of man. It is as we pray that power from on high is poured into our lives where with to do the work of God upon the lives of men.

—James Mursell.

### DO WHAT HE SAITH

*Whatsoever God hath said unto thee, do.* Genesis 31:16.

Every hard duty lying in your path that you would rather not do, that will cost you pain or struggle or sore effort to do, has a blessing in it. Every heavy load that you are called to lift hides in itself some strange secret of strength. And not to do it, at whatever cost, is to miss the blessing.

—Selected.

### GO WASH

*Go and wash in Jordan seven times.* 2 Kings 5:10.

The waters of God's blessings flow downward, and he who would drink them must stoop.

—A. C. Dixon.

### USING OPPORTUNITIES

*As we have . . . opportunity, let us do good unto all.* Galatians 6:10.

Doing a little good is better than doing no good. But doing good as we have opportunity is even better than doing a little good, for every one of us has opportunity of doing good in more than one way, and usually to more than one person, every day of our lives. Therefore, let us do good as we have opportunity, and let us watch for opportunities. Our power to find opportunities, and to meet them, will grow with its exercise. All of us can do a great deal of good.

—Henry Clay Trumbull.



### "CALL UNTO ME"

*Thus saith the Lord . . . Call unto me, and I will answer thee.* Jeremiah 33:23.  
*In the day when I cried thou answeredst me.* Psalm 138:3.

There is no time needed to work this telegraph; while we speak He hears; before we call He answers. The fruition of God is contemporaneous with the desire after God. We have to wait for many of His gifts, never for Himself.

—Alex Maclareen.

### PATIENTLY WAIT

*Be silent to the Lord, and wait patiently for Him.* Psalm 37:7.

We should learn to trust God even in the deepest mysteries, not expecting to understand, but sure of his love and goodness even when it is darkest and when His face is veiled in most impenetrable mists. We should be silent unto God when we cannot understand. That is the truest faith.

—T. R. Miller.

### THE CALL WILL BE HEARD

*They shall call on my name, and I will hear them.* Zechariah 13:9.

Prayer is the rope in the belfry; we pull it and it rings the bell up in heaven.

—Christmas Evans.

### LOOK WITH EXPECTANCY

*Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.* Psalm 27:14.

But whilst we wait there should be the expectant outlook. We must not cower in the dark closet, but climb to our watchtower and scan the horizon. We must look out for God's carrier pigeons lest they come to the cote with messages under their wings which we may miss. We must go down to the quay, or God's heavily freighted ships may touch there and go away without discharging their cargoes. Those who wait thus cannot be ashamed. It is

## FAITHFUL IN LITTLE

*Faithful in that which is least.* Luke 16:10.

Grand opportunities come only now and then. A workman may "show off" for an hour, but it is not so easy to stick steadily at work all day long. Besides, it is the constancy in trifles which in the only run tells. The clock strikes at intervals; the ticking is momentary. We hear the one; we do not notice the other. Yet the hour stroke comes not if the ticking fails. Life is made up of the constant quietly passing moments, not of the sudden strikes.

—G. B. F. Hallock.

## WIN COMMENDATION

*Let not . . . your good be evil spoken of.* Romans 14:16.

Someone is heard occasionally to say, "It doesn't matter what people think of me, I know my heart is right." But it does matter. In sight of my office window is a church tower; on each of the three sides there is a clock face. On one of these one of the hands has been broken, making the clock tell strange tales. Of course, there are people who do not understand the circumstances, and are therefore misled by it. At heart the old clock is all right, but that does not alter the seriousness of the fact that people have been late in meeting the engagements and have missed their trains because the face is not an index to that which it covers.

—Selected.

## What the Young Man Thinks

(From page 607)

He is the master of truth and love . . . God is an image that is with every one who will do as God bids them to do . . . He is a real man, but the Savior of all men . . . That he is the harvest of love and obedience . . . An image of peace, purity, and exaltation.

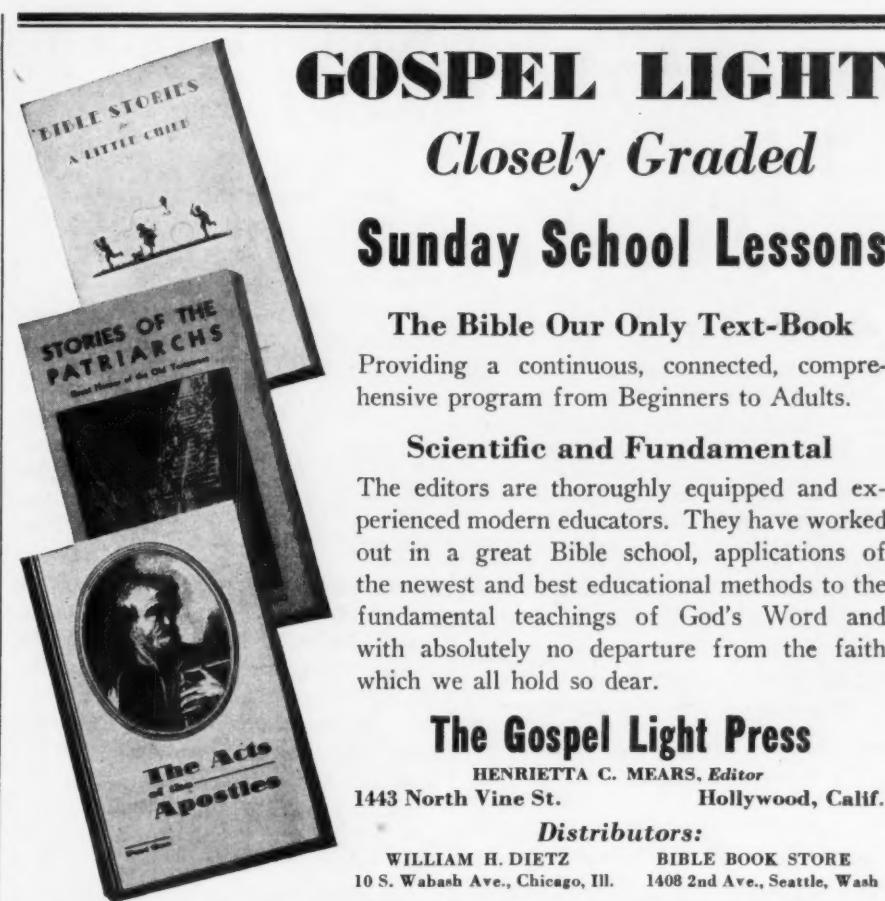
Whence these conceptions?

From sermons and reading the Bible . . . At home . . . From the teachings of Jesus . . . By going to church . . . From life's experience . . . From my mother.

Two-thirds of this group said that they got their conception of God from the Bible.

One group, relatively small, reported no conception of God at all. Yet some of these men specified where they got their conceptions. One said: "When I was confirmed." Another had no conception of God, but felt that He was some sort of an "influencing power." He said that he had had that conception since he was able to discern right from wrong.

Who is God? Do these average young men have a reasonably adequate idea? In reading these answers are we aided in forming our own conception? If Whitehead is right, and we think he is; if Fosdick is right, and we think he is; and if these young men faithfully reflect the teachings they had of God, and we think they do; are we being fair to our young people in the teaching we are giving them about God?



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how the light came to this man. When he sincerely exposed himself to the influence of reverent worship his soul reached a poise and receptivity which was conducive to revelation. And it still happens that way. We may not be able to trace it by logical steps but it does come that way. It came to Philip and he cries; "My Lord and my God!" It came to Dale with the realization that "Christ is alive! Christ is alive!"

It is not enough to say that such insights come by accident. Ours is a law abiding universe and moral light is obedient to law as is solar light. This is the law, "When I went into the sanctuary, then I understood." It is not surprising that light comes when men expose themselves to it. The surprising thing is that men expect to learn without first quieting their hearts and sensitizing their souls by gathering around God's altar where the myriads of the past have gathered and been helped.

#### Relief Through Worship

You and I need the relief that this man found in worship. Our generation needs to break the tension of life and the true sanctuary of God ought to do more than anything else to give our generation deep, abiding relief.

The men were conducting a test on a steel bar about a foot long and an inch in diameter, to know its tensile strength. The ends of the bar were fastened in the testing machine, and as the power was applied the strength of the pull was registered by a moving finger on a dial. The only indication that the strength of the pull was gradually increasing was the trembling finger on the dial. For a while there was no apparent change on the bar, yet there was a tremendous pull on it. As the finger slowly moved, one wondered how long the bar could last. Then the finger reached a point, then a slight narrowing of the bar, then with a sharp crack, it snapped. The breaking point had been reached. It always does.

There are times in everyone's experience when life seems to pull, pull, pull, until the tension becomes unbearable. We come to the point when we feel that we can stand no more; the breaking point has been reached. With a sickening fear we wait the snap. If one can learn to go simply and devoutly into the sanctuary of God, and listen reverently to the echoes of the ages and hear the mother-voice of God, "Return unto thy rest, O my soul!" there that man ought to understand.

Henry Sloane Coffin in his "What is There in Religion?" tells how in the influenza epidemic of 1918 the head nurse of a large training school in a great city, working twenty out of twenty-four hours, at the end of two weeks was so worn out that on Saturday night she said; "I must consult a nerve specialist, or," (and why she suggested the second

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(Turn to next page)

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Rev. E. M. Conover, D. B. Director, 105 East 22nd St., New York, is also a member of the Committee on Church School Administration of the International Council of Religious Education, and of the Committee on Worship of the Federal Council of Churches. He was director of the former Methodist Episcopal Bureau for 10 years prior to the establishment of the Interdenominational Bureau in 1934.

In view of the apparent great increase in church building, Mr. Conover advises that churches secure the preliminary studies for their project at least a full year in advance of the time when they hope to construct their building or improvement.

### Where Problems Grow Light

(From page 611)

keep it in my memory for the rest of my life."

That is what worship does for us. It changes us. It washes our eyes. It cleanses our insights. It makes us see the common in uncommon ways. It lifts us up above the trash, the sham, and the pretenses of life, and shows us where the real value lies.

Ernest F. Tittle in "We Need Religion," speaking out of his own great experiences, summarizes what we have been saying thus—"It has been said that when human beings feel that life is too much for them some of them swear, some of them pray, some of them get

drunk, and the few well-to-do run down to Florida and lie on the beach or play on the links. But as a means of recovery of nervous poise I boldly submit that the most effective of all means is religion; and I am personally convinced that high priced specialists who are accustomed to send their wealthy patients to the golf links and beaches would do well to send some of them to church, being careful where religion is presented, not as an escape from reality, but as a way of meeting reality with faith, courage, and a lively sense of responsibility."

### It Is There They Understand

In the sanctuary men become conscious that they begin, continue, and end in the eternal purpose and underneath are the everlasting arms. How does all this happen? I do not know. This I do know, that it is possible for men and women to see God, to know Him, to feel His presence, and in that presence to find solution to their questions — There they understand.

#### GOD

Within Thy circling arms I lie  
 O God. In Thy infinity  
 My soul in quiet shall abide  
 Beset by love on every side.

Within Thy circling arm I dwell  
 The power that doeth all things well;  
 Awake, asleep, at home, abroad,  
 I am surrounded still with God.

Isaac Watts.

#### THE GREAT UNITY

Ye are all one in Christ Jesus.  
 Galatians 3:28.

All honest, earnest seekers of God are in heart united, whether they know it or not. Though distinct as the billows, they are one as the sea; though distinct as the colors of the rainbow, they are one, as the pure, white light which those colors compose. The mount of truth has many paths. Those who are ascending by different ways will be led onward and upward by the Holy Ghost, till eventually they find themselves standing side by side before the throne of the Eternal.

—Alfred W. Momerie.

#### THE TESTING GAUGE

Every one that loveth is born of God, and knoweth God. 1 John 4:7.

In an engine room it is impossible to look into the great boiler and see how much water it contains. But running up beside it is a tiny glass tube which serves as a gauge. As the water stands in the little tube, so it stands in the huge boiler. When the tube is half full, the boiler is half full. When the tube is empty, the boiler is empty. Do you ask, "How can I know I love God? I believe I love Him, but I want to know." Look at the gauge. Your love for your brother is the measure of your love for God. Do you love men? You can estimate that. You can read what is registered in the tiny tube. By this you can know your relation to God. There is not one love with which you love God and another with which you love men. Love is one. As it stands toward man in the gauge, so it stands toward God in the great reservoir into which you cannot see.

—Paul M. Strayer.

# Church Night Conserves Prayer Meeting Values

By Neal Dow Newlin\*

  
A very common complaint of the elderly members of the modern churches today is, "We have relaxed our guards, and the mid-week meeting has failed. The church is rapidly declining!" Our church was no exception to this feeling. All of us, from the custodian up to the minister, felt that something should be done to conserve the values of the "prayer meeting." The hypocritical tendencies of a few "loud-praying and soft-living" individuals to monopolize the meetings was the contributing cause of the demise of the "old type" mid-week meeting. But there was real value in those meetings, and those values should be retained for the strengthening of the churches.

With the exception of a few large, outstanding churches, the recreational and fellowship life is sadly neglected. The women have their Aid Society, or Guild, meetings. Some groups have the Men's Brotherhoods. And, of course, there are innumerable young people's societies, organized classes, etc. But, in most of our churches there are no meetings to which the family may go for the single purpose of fellowship and recreation. For the "morning service" is, (after all our ministerial antics to encourage attendance are done away with) a time with but a single theme, that of worship. So, the fine fellowship of the mid-week meetings was worth much!

With the exception of a few faithful church-school teachers, and an occasional deacon, the members of our churches who can pray so that we who listen know there is an awareness of the nearness of God, are tragically few. Add to these, the few who pray by rote and the few who pray for their brother's ear (rather than God's), and still there is only a handful. Yet, the church surely has not lost its determined conviction that prayer is an essential part of the spiritual life of each and every follower of Him!

Realizing the need for development of an understanding of prayer in the Christian's life, and admitting that fellowship was too much of a "side-line" in our churches, the church of which the author is the pastor devised the plan outlined herein. Of course it is not a "cure-all" for the many ailments which

any healthy church suffers. But, it has developed into a fine place of fellowship and the spiritual life of the membership has been impressively deepened.

#### Securing a Suitable Evening

The first problem was the securing of a suitable evening. As in most cities, there are so many things going on that there were inevitable conflicts. So, the city-wide affairs were thrown out of consideration because of the impossibility of meeting such diversified competition. The next problem was to find a night that would not conflict with well established affairs within our own church. Thursday night was selected for two reasons. It was the night on which the old prayer meetings had been held many years ago, and, it was the night on which the choir practiced in the church. So, the plan of the meeting was developed to obtain the most out of these two factors in the selection of the evening. Those who had enjoyed attending the prayer meetings were glad to get back to the church on Thursday evening. The members of the choir were glad to stay downtown after their work closed (our church is a downtown church), and rest before the choir practice. Thus the problem of attendance was a long way on the road toward solution.

We well recognized that many would come for supper that would not go home and come back to a night meeting. Yet we were anxious to obtain entire families, and we did recognize that the cost of the meal must be taken into consideration. So, we decided to keep the cost as low as possible.

Early in September, the entire membership, with the exception of very aged and infirm, was canvassed and a committee of eight responsible women was selected. One of these was selected as general chairman of the "Church Night Suppers." Each of the others was a month chairman for October, November, December, January, February, March, and April. Then a committee of ten was picked for each night that we were planning suppers. Some women would have only two or three nights in their month: December, for example, had only two Church Night suppers on account of the Christmas holiday. On the committees of ten were placed at least one person with experience in buying groceries. The first Church Night supper of each month was "Men's Night," and the fun these men (no women allowed in the kitchen!!) had in the serving of the meals was well worth all the time and

\*Minister, Congregational Christian Church, Lima, Ohio.



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effort involved. The plan as worked out, provided that no person would serve oftener than once in 18 months. Thus the financial part of the plan was no handicap to any one.

### A Meal For 15c

Now, the meal was prepared, it must be paid for! Keeping constantly in mind that we wanted families to come to these happy occasions, we set the cost at 15c a plate. But, the meal must be a good, substantial, plenteous supper! We had Swiss steak, mashed potatoes, cabbage salad, hot biscuits, jam or jelly, butter, coffee, sugar, cream, and apple pie, several times. The cost of the meal was met by adding all the 15c collected and then the committee made up the difference. By not having to serve more often than once every eighteen months, the cost was then no burden to any one. However, it is interesting to note that the most any person had to pay was 29c one week. It is amazing how the 15 cents can accumulate if you can get big enough crowds. Our crowds averaged the first year about 68, and the second year about 84. Occasionally we fed over 100.

Compared with the farcical 15 to 20 who came to prayer meetings in the past years, we were delighted at the attendance. But, physical food was not all that was served, and we were very

careful that no one felt they had any right to come and eat that, then go away immediately after the meal. We were not a restaurant, and we gave everyone thus to understand. The rest of each evening was as carefully programmed as was the meal part.

Promptness was a definite part of each evening's plan. Supper was at 6:30, and promptly at that time the meal was served. Although such an attitude was quite shocking at first, the groups greatly appreciated feeling that things would begin at a specified time. We were just as careful, too, that meetings ended at the appointed time. Thus the attendants may make plans for the rest of the evening with the assurance that the meeting will adjourn promptly at the appointed time. Upon such a timed schedule it was comparatively easy to program each evening in the most interesting manner.

Supper was from 6:30 to 7 o'clock. The menu has been referred to, although we tried to diversify it each week.

A "Fellowship Sing" was held from 7 to 7:15, under the studied direction of our capable Minister of Music. This consisted of some familiar hymns and always one hymn that was beautiful but not largely known by our congregation. This was entered into with real zest, and was a very attractive part of the evening's program.

The minister, or some visiting guest, gave an address from 7:15 to 7:35. Some of the subjects considered were series of connected topics, yet so built as not to destroy the interest of someone not hearing the preceding talk. A series was used regarding "Modern Social Problems and the Teachings of Jesus." Here we considered "Jesus' Teaching About Wealth and Poverty," "Jesus' Teaching About Marriage and Divorce," etc. Then subjects of keen interest at the time were considered, such as "Has the Christian Any Contribution To Make to the Discussion Regarding Our Supreme Court?" In such controversial subjects, time was always allowed for discussion from the floor, although we must admit the time was seldom used: those attending much preferred to listen than to talk.

The evening's program was closed by a time of prayer and devotion from 7:35 to 7:45. This was largely a period of silence, although always there was deep spiritual significance. The meeting adjourned promptly at 7:45. Then those who were members of the Choir practiced in another room from 7:45 to 9:30, and those who had no other meeting were at liberty to attend some other event in the city.

We have found success with such a plan. It is so simple that any church may use it, and yet there is no burden on any one person.

# BOOK BROADCASTINGS

## What the Writers have to Offer

### Philosophical

**Varieties of Christian Experience**, by Sverre Norborg. Augsburg Publishing House. \$2.50.

The author of this book, who is a lecturer at the University of Minnesota and a member of the faculty of Augsburg Theological Seminary, Minneapolis, Minnesota, has had an extraordinary background of education in the finest universities in Europe. That his is an exceptionally brilliant mind is proved by his being awarded the Gold Medal in philosophy by the University of Norway in 1931, and his being made Doctor of Philosophy by that institution in 1935. His broad culture and his familiarity with many European languages give him a splendid advantage in undertaking a book of this sort.

The title, *Varieties of Christian Experience*, at once calls to mind William James' classical treatise, *The Varieties of Religious Experience*, and Dr. Norborg has approached his study on somewhat the same lines which James laid down in the earlier work. In both the implications of the psychology of religion play a large part. In many respects, Dr. Norborg's work, having at hand the product of 35 intervening years' research to draw from, corrects and supplements William James' book.

Dr. Norborg's study is not primarily a treatise for therapeutic and prophylactic guidance, although there is abundant case-material embodied in these pages which is very helpful and suggestive along those lines.

Nor is the book in any sense an apology. Right at the start of it, the author says clearly, that, "Christian experience can never serve as a basis for the validity of Christianity. The reality of God, i. e., the truth of the revelation has for its counterpart FAITH, not experience. And Christian faith, although it organically expresses itself in Christian experience, does not rest upon experience." (Pg. 8.) Although the problem of psychology of religion in relation to validity is one for philosophy of religion to settle, we believe the writer is on firm ground in his stand here, and the effectiveness of the work is thereby much increased.

The book contains excellent chapters on Psychology and Personality, The Breakdown of the Healthy-Minded, and The Either-or of Conversion, and on healing methods, past and present. The author is familiar with all the literature in French, English, German and Scandinavian, which has appeared on psychology of religion, and that covers practically all the significant work on the subject. He makes frequent reference to Christian scholars like Oliver, Schou, Pfister, Buckham, Buntzel, Weatherhead, Bergrav, Cabot, Dick, etc. No one could be better equipped for his task than Dr. Norborg.

We believe that the writer has done a splendid piece of work on an extremely important subject. Both ministers and laymen should find the book exceedingly profitable and stimulating reading.

W. W. R.

**Thoughts on Death and Life**, by William Ernest Hocking. Harper & Brothers. 255 pages. \$2.00.

A book by Professor William Ernest Hocking of Harvard University always creates interest, and Dr. Hocking's latest book is no exception to this rule. In the book we are presented with a frank facing on the part of the writer of two inescapable facts: the fact of death and the fact of life. Dr. Hocking has the wisdom and courage to follow his own bent in dealing with these two facts. He is intent on establishing his own particular thesis in relationship to both matters, resulting from a lifetime of observation and study on life's deepest questions. Dr. Hocking lives up to what he says is the function of the discussion which "is not to prove immortality, nor to disprove it. It is to shake ourselves out of sophistication about it, to disturb customary attitudes in an effort to see afresh the nature of the question—in the hope of arriving at a clearer total perception of what is significant and possible. It is a book for the student in philosophy and theology, the minister and teacher rather than the average layman, unless the layman is willing to do quite a bit of delving.

The book contains "The Ingersoll Lecture on the Immortality of Man," Harvard University, 1936, on "The Meanings of Death," and the Hiram W. Thomas Lecture, University of Chicago, 1936, "The Meanings of Life."

A. S. N.

**The Art of Living**, by Norman Vincent Peale. The Abingdon Press. \$1.00.

These ten chapters are a more or less unabridged edition of the radio talks given by the author over the NBC network last year under the same title. They are necessarily elementarily and popularly written. Nevertheless, they show considerable study in the background and are written with a practical experience for validation. Quotations from non-psychological literature indicate that much of the material is taken from conventional sermon-making channels but is nevertheless refreshing. The chapter on "The Technique of Power" is perhaps the best in point of new developments in the field of spiritual dynamics. As minister of the Marble Collegiate Church on Fifth Ave., this non-intellectual treatment of the subject is rather to be wondered at, but when one realizes the comparative plebian character of his congregation as compared to other Fifth Avenue Churches, it is readily understood. Dr. Peale has the largest Sunday evening attendance on the Avenue and it is through such sermons as these, dealing with the needs of ordinary people, that his success is due.

F. H. N.

**The Civilized Mind**, by Lynn Harold Hough. The Abingdon Press. 246 pages. \$2.00.

This is the second volume of the "Forest Essays" of which the first, published four years ago, was *Vital Control*. The distinguished author, now dean of

Drew Theological Seminary, has made the ministry of Protestantism his debtors for a score of years through his books. This last is typical of his others. It consists of thirteen essays dealing with a variety of themes, for example, one on Paul Elmer More whom, together with Irving Babbitt, the author places first among truly civilized Americans, another on the message of Colossians, another on his recent reading and still another on "Britain Through American Eyes." There is always something directly for the preacher in Dr. Hough's books, and this time there are essays on the preacher's vicarious experience and intellectual life. Naturally in such a varied selection the reader will have his own special choices, but every essay has something to offer to those who have special responsibilities in expounding and expressing the Christian faith. In his volumes the author has a happy habit of using unusual words in unusual contexts. This time his word is "corrosive." The reader might well hope that the messages of this volume will be a "corrosive" influence upon his own mind.

### The Church

**Year Book of American Churches**, 1937 edition. Edited by Herman C. Weber. The Association Press. 193 pages. \$2.00.

This is the tenth edition of an authoritative and comprehensive handbook of information about American churches, issued under auspices of the Federal Council of the Churches of Christ in America. It is an indispensable reference work for editors, librarians, denominational and interdenominational officials, and pastors who wish to keep accurately informed of the statistical trends and general movements in organized religious life.

The statistics are drawn from the official publications, from membership data collected by the Christian Herald and from census publications. The editor finds that 58.5 per cent of the population 13 years of age and older, or 51,035,549, are in active membership in the churches. Their distribution is shown in tables for bodies numbering more than 50,000 and for those numbering less. There are also tables showing the comparative giving of 20 religious bodies, as reported by the United Stewardship Council. A series of charts shows graphically the origin and history of the denominational families. The name, a brief historical statement, the membership, and list of organizations, officials and periodicals describes each denomination separately.

Dr. Weber has taken great care to incorporate a number of changes and additions that will add to the convenience of the user. Overseas, international and intersectional jurisdictions of major bodies occupy a separate section. Another section, consisting of reference lists, includes a roll of religious publications, seminaries, and church-connected colleges and universities for the first time. Service agencies are listed alphabetically, and not by types of service as in 1935. A new style of check list for religious

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bodies offers ready cross-reference for locating desired information.

The Year Book contains also a complete directory of the Federal Council and its related bodies in the fields of cooperation, union and interdenominational service. This includes the organization of the 1937 Universal Christian Council for Life and Work at Oxford and the World Conference on Faith and Order at Edinburgh.

Articles covering the progress of two years in the Protestant, Catholic and Jewish fields are compact, yet comprehensive. Special sections are given to the Federal Council, the National Preaching Mission and the most recent general denominational assemblies. It is doubtful if a greater amount of authentic information could be crowded into a like number of pages. The volume is highly recommended for regular or occasional reference to facts about the churches.

O. M. W.

**The Church in its Teaching Work**, by Paul H. Vieth. Abingdon Press. 56 pages. \$0.25.

Through a series of 68 questions, followed by answers each a paragraph in length, the author leads one into the purpose and plan of church organization for education.

W. H. L.

**Preachers and Preaching**

**The Apostolic Preaching**, by C. H. Dodd. Willett, Clark & Co. 167 pages. \$1.50.

The author, professor of Divinity in Cambridge University, critically examines the messages of the New Testament to determine what Christianity meant to those early exponents of the faith. Just what were they preaching? He distinguishes between preaching (kerygma) and teaching (didache). Preaching was proclamation; teaching was "in a large majority of cases ethical instructing." Dr. Dodd seeks to discover the unity of thought underlying New Testament preaching. What was the common faith that inspired Paul, Peter, John, and the other Apostles? Some of the author's findings will be startling and damaging to holders of pet Bible theories.

One statement is illustrative at this point. "It is to be observed that the apostolic preaching as recorded in Acts does not lay the greatest stress upon the expectation of a second advent of the Lord." The purpose of the book is to discover for the preacher of today the timeless theme of the apostolic preachers, that this message may be proclaimed with its present day applications. Whether ministers will find the volume valuable or not depends very largely on what they are preaching today. It will probably serve its best use as a text in the homiletic class.

A. L. M.

**The Secret of his Presence**, by L. M. Bratcher. Broadman Press. 178 pages. \$1.50.

"The value of the religion of Jesus Christ lies in the fact that it is a personal religion. It comes into its wonderful fruition through the relation and development of two personalities. It grows and develops in proportion to the knowledge and contact that the individual has with Jesus Christ." These opening words of the Foreword of Dr.

Bratcher's book give an adequate idea of its nature. The author has been for many years a missionary in South America and in this book he narrates many experiences which have come to him during his years of service. Some of the incidents which he tells will be hard for any reader to forget. For example, the story told under the caption, "Just a Derelict! But She Might Have Been Saved" is one that will come again and again into the minds of all who have read it. It must not, though, be thought that this is simply another book of experiences of a missionary in a foreign field. It is this and considerable more. It is a book of meditations with a missionary background. Each chapter is in part entitled, "In the Secret of his Presence," but in each instance this phrase is followed by another word. In the heading of Chapter I, it is Peace. In the succeeding chapters the words are Hope, Love, Power, Faith, Comfort, Joy, Glory, Security, Majesty, Witnessing and Despair. Each of the meditations is prefaced by a text.

L. H. C.

**Great Choices of the Last Week**, by B. H. Bruner. Cokesbury Press. 160 pages. \$1.25.

A thought-provoking book of eleven chapters on the closing events of Christ's ministry. These character studies mirror the modern world so well that one reads them with increasing interest. Each sermon ends with a fine prayer. The sermons are long and may be divided into two parts; part one devoted to an exegesis and descriptive exposition, and part two, to modern applications. The author is a student of the happenings of the last week of Christ before the crucifixion and speaks with authority.

The chapters are: The Valley of Decision, The Choice of His Enemies, His Disciples, A Traitor, His Friends, The Choice that Shook the World, The Choice that Changes the World, and ends with After the Resurrection. This final message being suggestive of a whole series of sermons on the Gospel of the Forty Days. No minister will be disappointed in this book as a source of suggestive sermonic material. Laymen, too, will find it profitable reading.

P. L. F.

**A Conference With God**, by Paul Lindeman. Augsburg Publishing House. 307 pages. \$1.50.

This volume contains twenty-four sermons by Paul Lindeman, pastor of the Lutheran Church of the Redeemer, St. Paul, Minn. and editor of the American Lutheran. The following titles give some idea of the scope of the book: God and the Individual, The Greatest Sensation in History, The Stewardship of Life, Does God Plan our Life?, A Call to Righteousness, The Why of our Troubles, The Challenge of a Changing World and The Blessing of Forgetfulness. In the preface the author apologizes for his "clumsy and inefficient way" of expressing the truth. This apology is entirely unnecessary as the language of these sermons is clear, vigorous and effective. Moreover, as a rule they are characterized by independence of thought, clarity of insight and depth of spirituality.

In spite of its many excellent qualities this book has one serious defect. As far as his theology is concerned the author appears to be living in the world of our grandfathers. This makes him absolutely inhospitable to all modern thought

and exceedingly pessimistic about the trends of twentieth century life. It cannot be denied that both intellectually and ethically there are certain aspects of the world of today which are to be "viewed with alarm." But the present generation cannot be led out of the wilderness by a prophet who thinks in terms of yesterday. "New occasions teach new duties." God's truth goes marching on. Extreme conservatism is as destructive to the higher values as an unrestrained radicalism. It is, nevertheless, possible that all angles of sincere thought are worthy of expression.

From a homiletical and ethical point of view Dr. Lindeman's book is a work of merit. Its value theologically is in its statement of the position of a rock-ribbed conservatism.

L. H. C.

**What Time is it?** by Basil Holt. The Standard Publishing Company. 239 pages. \$1.50.

This is a volume of twelve sermons that speak of the second coming of Christ and the signs of the times. The Introduction is written by Dr. Biederwolf who says the book "is written in very attractive style, clear and lucid and full of help as an egg is full of meat." Each sermon abounds in scriptural citations and many of them were originally delivered to congregations in Indiana.

The author is the son of an English missionary and for several years has been a member of the faculty at Johnson Bible College. The book can be very profitably read by all Bible students for we see how one minister interprets the world happenings in terms of the teachings of Jesus.

T. B. R.

**Tell me About Moody**, by Dr. Will Houghton and Chas. T. Cook. The Bible Institute Colportage Assoc. 128 pages. 40¢ paper.

This is a book celebrating the birth of D. L. Moody, the man who shook the people of two continents toward God. It gives the interesting accounts of "the man of blessed memory," his activities in Chicago, his campaigns in Great Britain with Sankey and in five cities in the United States together with the beginning of the Moody Bible Institute, things that he most surely believed and the great heart of the man eager for souls. Perhaps every minister will read this book about this wonderful man of God transformed by grace to become a great blessing to the people who heard him, as well as those who have heard about him. Surely the world needs to have its attention called to this man of God.

T. B. R.

**The Threefold Bond**, by Reginald Kirby. Marshall, Morgan & Scott, Ltd. 126 pages. \$1.00.

This is a study of the works of the Puritan divine, John Owen, by the minister of the Collins Street Baptist Church, Melbourne, Australia. Principal P. W. Evans of Spurgeon's College, London, writes a brief introduction. After a preliminary chapter on John Owen the author expounds his teaching in six further chapters under the general theme of communion. The supreme quest is communion with God, with the Son and with the Holy Ghost. The practical issues coming out of this quest are the conquest of fear, the standard of success and the goal of conversion.

F. F.

## The Bible

**A Fresh Approach to the Psalms**, by W. O. E. Oesterley. Charles Scribner's Sons. 303 pages. \$2.50.

The professor of Hebrew and Old Testament Exegesis at King's College, University of London, is author of the sixth volume in the *New International Library of Christian Knowledge* co-edited by Drs. William Adams Brown and Bertram Lee Woolf. This library is doing for this "streamline" generation what the *Crown Theological Library* did for an earlier one. And, one may add, is doing it in a most scholarly and effective way. Not every minister will be able to afford every volume in this series but this volume should be in every preacher's study.

Books in great numbers have been written on the Psalms; some most excellent and some which seem almost a waste of ink and white paper. This book belongs decidedly to the former class. Dr. Oesterley brings to his study that ripeness of scholarship and that thoroughness which seem characteristic of British teachers.

One of the main values of the book is that it makes available material usually only to be obtained in recent and expensive commentaries. It has in addition discussions of many subjects not dealt with in commentaries, but which, nevertheless, have very decided bearing upon the study of the Psalms. Thus there appear studies on the music of the ancient East; music among the Hebrews; the liturgical use of the Psalms; the Psalms in the worship of the ancient synagogue; the origin of the synagogue; the Psalms in the Christian church. The section devoted to the theology expressed in the Psalms is most helpful.

A most extensive index of the biblical passages quoted adds greatly to the value of the book.

I. G. G.

**The Book of Job**, translated by Edward D. Dimment. Fleming H. Revell Company. 94 pages. \$1.00.

"One of the grandest things ever written. One feels as if it were not Hebrew, such a noble universality reigns in it. A noble book, all men's book! There is nothing written of equal literary merit." This is the comment of Thomas Carlyle on the book of Job. It is typical of many other encomiums which students of literature have paid to this supreme masterpiece. Professor R. G. Moulton has thus summarized opinion in regard to it: "If a jury of literary men were impanelled to pass upon the question as to the greatest poem in the world's literature they would, I believe, give their verdict in favor of the Book of Job."

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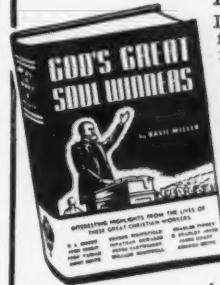
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too many translations of a poem of such sublime universality. For this alone this translation by the former president of Hope College would be of high interest to students of world literature. Dr. Dimment brings to his task a marked degree of linguistic and literary ability. No one can come into contact with his rendition without having his insight into the poem appreciably deepened. Dr. Dimment has translated the work into blank verse, which he handles with a high degree of skill. There are, though, certain lines which are somewhat stiff, suggesting the mechanical verse of the eighteenth century rather than the spontaneous power of a primitive day. One wonders at times whether this particular meter is the one best adapted to the majestic sweep of this poem of the morning twilight of the long ago. The translation, nevertheless, contains many noble lines and is in itself a contribution to literature.

L. H. C.

Luke: First Century Christian, by Graham C. Hunter. Harper & Brothers. Introduction written by Muriel Lester. 170 pages. \$2.00.

For many centuries Luke has been one of the favorite characters of the New Testament for study and preaching. In this new biography we find the author of Luke-Acts narrated with reverence and with a respect for historical accu-

racy. Graham Hunter knows Palestine and has himself lived and worked in another branch of the very profession that Luke adorned.

The author finds in Luke and Acts a man who is an artist, adventurer, and a missionary who has both humor and fortitude. This first century Christian was not a sentimentalist who avoided the rough and tumble of social conflict, nor an other-worldly recluse, but a gentleman of deep ethical fervor. Nor was he without philosophy and rootage; to Luke, humanity's ultimate welfare is one with the will of God. The author believes that Luke was a close companion of Paul; that Luke wrote the "we" passages in Acts of the Apostles; that Luke came from Antioch; that the Gospel was written at Rome sometime during Paul's imprisonment in that city; and that Luke's way of living was based upon his desire to serve the social needs of his fellowmen.

Mr. Hunter follows in many places the theories of Professor Goodspeed. For example, he accepts Goodspeed's conclusion that the church collected Paul's epistles only as a result of the writing of Acts. It is not to be concluded by this statement that all of the author's conclusions are Professor Goodspeed's for we find in this biography, excellent judgment used in reaching decisions which may be controversial. New Testament scholars like A. C. Clark, Harnack, W. M. Ramsay, A. D. Nock, S. Angus, T. R. Glover, E. F. Scott, H. J. Cadbury and many others are used by the author in order to present to his readers the true and living Luke of the first century. Here, indeed, is a biography which combines good scholarship with a true spirit of Christianity.

W. L. L.

The Parables of the Gospels, by Hugh Martin. The Abingdon Press. 245 pages. \$2.00.

The Parables of the Gospels—and their meaning for today is a splendid book, both for ministers and laymen, to put alongside the books on the Parables by Dodds, and Buttrick. It is full of suggestive material, fresh and telling illustrations. The author's expositions are presented in brief but clear style. It is in every way a very persuasive book. The author is Managing Editor and Director of the Student Christian Movement Press, Ltd., and is the author of several books.

A. S. N.

The Inspiration of the Scriptures, by Loraine Boettner. Wm. B. Eerdmans Publishing Co. 88 pages. \$1.00.

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and nature of inspiration are both set forth. The Scripture writers themselves claim they were divinely inspired (that is its form of expression and the substance of its teaching). Verbal inspiration makes allowance for various human personalities, the author contends. The alleged errors in Scripture are either trivial, do not exist or will be eventually cleared up. Some evidences and grounds to prove the Bible's trustworthiness are brought forward by the writer. Reading the Bible itself assures one of its inspiration. The Holy Spirit bears witness of the Bible's divine origin. The position of conservative scholarship is strongly upheld throughout the volume.

H. D. H.

Pocket Testament. Oxford University Press. Various bindings and prices.

This is a little gem of a pocket or purse New Testament. The pages are but 4 1/2 x 2 1/2 inches in size. The use of ultra thin paper makes the book less than a half inch in thickness. It is published in several editions, some of which include the Psalms. All editions have the chronological harmony of the life of Jesus. The edition we have, bound in leather, sells for \$1.65. There are, however, some eighteen different styles and bindings so there can be one to fit any purse.

W. H. L.

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## Various Topics

**Eastward!**, by Stacy R. Warburton. Round Table Press, Inc. 240 pages. \$2.50.

As the sub-title indicates this is the story of Adoniram Judson, the pioneer American missionary to Burma. The author is a member of the Berkeley Baptist Divinity School. No serious study of Judson has been made for over fifty years and the author's purpose was to interpret for the present day the significance of his contribution to the American foreign mission enterprise. Professor Warburton has gone over his source material very thoroughly and provides a two-page bibliography at the end of his book. The story of the remarkable missionary is given in twelve chapters and anyone looking for dramatic material can find it in plenty within these pages. The chapter entitled "The Tragedy of Ava" alone gives the reader more thrills than an exciting movie. The book can be most cordially commended for its sympathetic portrayal of a heroic figure in American Protestantism. The most careful research lies behind its vivid, thrilling exposition. Nevertheless the study is more of a brilliant sketch than a full biography. Important periods of Judson's career, during his childhood and youth and middle life, are treated rather briefly, but what information is supplied causes the reader to hope that

some day the more complete interpretation will appear. Judson was an extraordinary personality and he deserves a full treatment.

F. F.

**The Systematic Student**, by Donald F. Rossin. Published by the author. 55 pages. \$1.50.

Mr. Rossin is a Lutheran minister, now located at Goodwin, South Dakota. For some years he has given much thought and study to the necessary church and ministerial records. He, from time to time, has issued record forms and books. Into this paper-bound book he has crowded his experience.

The few number of pages listed may be misleading. There are but 55 pages but the page size is 8½x11 inches. The material is presented in readable paragraphs suitably divided by appropriate headings. Not record forms alone are considered but, also, the proper use of the desk, typewriter, speed writing or short hand, and other subjects.

With any work which attempts to do the things this author does we have appreciation and we are always glad to commend a work which seeks to build efficiency in the minister's life and work. The work is made primarily to fit the needs of the Lutheran Churches but every suggestion made will be helpful to others.

W. H. L.

**Sex Life in Marriage**, by Oliver M. Butterfield. Emerson Books. 192 pages. \$2.00.

Many ministers have used Dr. Butterfield's booklet *Marriage and Sexual Harmony* in their ministry to youth, so this author is no stranger to them. This book covers the same ground but is more voluminous and complete. Yet it discusses the sexual side of marriage with the same frankness and clearness. To some this book may seem offensively frank. The thesis of the volume may be revealed in the following excerpt from the preface:

"The situation resolves itself down to the simple proposition that if sexual intercourse is a proper and essential part of marriage behavior, then, by all means, let it be carried on in the most skilled and profitable manner possible and let due recognition be given to the part it plays in maintaining personal and social well being."

The book touches contraception but incidentally. Neither methods or the philosophy of contraception have a place in its pages. It deals almost exclusively with the physical and psychological side of sex marriage.

W. H. L.

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**El Periodism En Mexico. Las Mexicanas En El Periodismo**, by F. Ibarra de Anda. Editorial "Juventud." Mexico, D. F. 159 pages.

This little book is of the second edition, which contains a chapter by the noted author Concepcion de Villareal. It consists of a register of prominent women active in the world of Mexican Journalism, beginning with the famous Dona Leona Vicario of the Revolution of Independence, early in the nineteenth century, and includes among the last the Russian-American Frances Toor, the founder and editor of "Mexican Folkways."

The author contends for women in journalism rather than in feminism, regretting that the reverse has been too much the rule. But he praises freely where praise is seemly. Toward C. de Villareal he is especially sympathetic as a proved writer and sovereign leader of her people, championing particularly the cause of childhood.

Concepcion de Villareal goes beyond the conventions of North America, at least, in chiding the authorities for the demotion of a feminist whose morals were, as we should say, of doubtful standards. But then, we have not yet, at any rate, gone through a revolution comparable to that of Mexico. The spirit of freedom manifest in the book is admirable and earns for it a well-deserved

J. F. C. G.  
place in the social literature of the world.

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## BREAKING STONES FOR A LIVING

In Robertson Nicholl's life of Ian MacLaren (John Watson), he tells of how Watson learned a great lesson which he never forgot in after years. In the little Presbyterian church in Scotland where John Watson worshiped as a child, there was an old man whose humble, reverent face made a great impression upon the lad. He thought he must indeed be a great man. One day while walking along the road young Watson saw this elder breaking stones, which was a very humble occupation. For a while he was bitterly disappointed: he hurried home to his father, who was the local doctor, and told him what he had seen. His father laid his hand on his shoulder and said, "James breaks stone for a living, but he knows more about God than any person I have ever met. Remember that the best man that ever lived on this earth was the poorest, for our Lord had not where to lay his head." John Watson never forgot that lesson. As long as he lived he remembered that the poor and humble might be kings and priests before God. From *I Believe In People* by Archer Wallace; Round Table Press.

## "SERVANT OF THE MOST HIGH GOD"

Principal Jacks of Manchester College, Oxford, speaks of having once seen a delicate mathematical instrument for indicating the position of the stars, which was made a thousand years ago

Make me a captive, Lord,  
And then I shall be free;  
Force me to render up my sword,  
And I shall conqueror be.  
I sink in life's alarms  
When by myself I stand;  
Imprison me within Thine arms  
And strong shall be my hand.  
My heart is weak and poor  
Until it master find;  
It has no spring of action sure—  
It varies with the wind.  
It cannot freely move,  
Till Thou hast wrought its chain;  
Enslave it with Thy matchless love,  
And deathless it shall reign.

—George Matheson.

by a Moslem in India. Around the edge of the fine brasswork was this inscription in delicate Arabic characters. "This is the work of Hussein Ali, mechanic, mathematician, and servant of the most high God." What an effective phrase! "Mechanic and mathematician" indicate the competent skill there displayed. "Servant of the most high God" suggests the high excellence to which Hussein Ali aspired in the accomplishment of his task.

Would that some such inscription could be placed upon this marvelous in-

dustrial order which we have created! Mechanic and mathematician have brought the technique of it to a high level of efficiency. But the obscuring of the human values at stake in the workaday world has made it far from being "the servant of the most high God." From *The Master's Influence* by Charles R. Brown; Cokesbury Press.

## IF YOU WERE A PILGRIM

If you were one of six persons who happened to come together on Sunday morning before church time, and all the other five said they were not going to church, what would you do? If you were a Pilgrim, you would go. A Pilgrim goes out alone. It is hard to retain the Pilgrim spirit in a great city. If you were one of a dozen persons discussing the subject of prayer, and one after another should say disparaging things about it, one advancing a scientific argument against it, still another scoffing at it as an effete superstition, what would you do? If you were a Pilgrim, you would stand up and confess yourself a believer in prayer. You would say that you had been in the habit of praying from childhood, and that you hoped that by God's grace you might be strong enough to continue praying to the end. It is difficult to be a Pilgrim among unbelievers. If you chanced to find yourself in a company of acquaintances or friends, and all of them proceeded one after the other to kick the church, each one vying with the others to see who could kick it hardest, what would you do? If you were a Pilgrim, you would defend the church, and tell the company that in your judgment the church is an institution indispensable to the well-being of mankind, and that without the church, civilization would go to pieces and society would rot. It is not easy in the midst of a scoffing generation to be a Pilgrim.....To be a Pilgrim you must be willing to be buffeted, and criticized and scorned. You must be ready to stand alone. You must not hesitate to pay the price. From *Forefathers' Day Sermons* by Charles E. Jefferson; The Pilgrim Press.

## THE FIGHT WITHIN ONE'S SELF

There is a Northern legend, told in the proem of one of Hall Caine's books, of a man who thought he was pursued by a monster. His ricks were fired, his barns unroofed, his cattle destroyed, his lands blasted, his first-born slain. So he lay in wait for the monster where it lived in the chasms near his house, and in the darkness of night he saw it. With a cry he rushed upon it, and gripped it about the waist, and it turned upon him, and held him by the shoulder. Long he wrestled with it, reeling, staggering, falling and rising again; but at length a flood of strength came to him, and he overthrew it, and stood over it, covering it, conquering it, with its back against his thigh, and his hand set hard at its throat. Then he drew his knife to kill it; and the moon shot through a wrack of cloud, opening an alley of light about it, and he saw its face, and lo, the face of the monster was his own. From *Christ's Service of Love* by Hugh Black; Fleming H. Revell Company.

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## Still Bewildered

By Charley Grant\*

NOT so many decades ago a great number of our orthodox denominations had their periodical protracted meeting every year. Great throngs of people, great singing, great sermons and great results.

Now, today, we no longer get the results from mass evangelism that our forefathers did. Not many of us even have the nerve to launch into a meeting of this type as we feel that we are defeated before we start.

As revival crowds diminished, as other interests crowded in, as enthusiasm waned, the church still struggled with her revival efforts, but so often she found they left her cold and helpless and defeated.

Confidently we said, "Religious Education will now solve our problems." So in training classes, institutes, conventions, seminars and assemblies we built on the rock of religious education. We made tremendous progress but felt a keen lack of enthusiasm and the results were not so spectacular as we had hoped. Then, a period of high pressure personal evangelism came to the front and we tried to sell the church as an insurance salesman sells his wares. We could, in a measure sell the church, but we still lacked that inner radiance that we so much coveted.

\*Pastor, Methodist Episcopal Church, Seven Mile, Ohio.

### THE SPIRIT THE CHURCH NEEDS

Many heart-rending stories came to us from the war, but some heartening ones, too. One of the sweetest was brought from the trenches of Gallipoli by a chaplain. It will be recalled that the serious matter at Gallipoli was the shortage of water. And as narrated by Canon Burroughs, a certain officer met this chaplain in the rear trenches and said to him, "Padre, have you any water in your canteen? If you have, there are forty poor fellows over there badly wounded and crying for a drink." The padre found the little group of sufferers and fortunately his canteen was full. He went to the first and said, "Here, my boy, drink, but remember there are thirty-nine others." So on he went from lad to lad right along the line and "Would you believe it," he said, "but it was the last lad that got the most water." If the Church could only catch that spirit how glorious she would be! From *Seen From My Pulpit* by Malcolm J. MacLeod; Fleming H. Revell Company.

### OUR CRITICAL DAY

Last spring I chose, for a religious classic to read during Lent, a book written by Dr. John Donne, the Dean of St. Paul's, in the beginning of the seventeenth century. It is a diary which he managed to keep during a serious illness, written in remarkable prose and full of strong thoughts upon God and life. At the end of the book his last

We then resorted to house parties, team visitations, surveys, newspaper advertising, but it seems that none of these has been a real solution to our problem of getting lives changed in the capacity that we desired.

What is our solution? Frankly I am bewildered. Emotionalism may have had its day. Is it possible that in swinging away from it we have gone entirely too far? Isn't it true that we are floundering religiously?

In this super-intellectual day, our youth in high school and college must analyze nearly everything. They cut up frogs, play around with chemicals and everything must go through the laboratory, into the crucible and be thoroughly dissected. So we tell our modern youth to "Have faith in God." They say, "O, Yeah!" I'm from Missouri. You can't place God in the crucible, nor can one analyze a religious experience by the test tube.

Where are we religiously?

What is the solution to our problem?

Is it possible that we are seeking a religious peace without paying a religious price?

Are we living on the seasoning of life rather than its nourishments? Are we "Having a form of Godliness without the power?"

Frankly Mr. Leach, I'm bewildered.

sermon was printed, and from it I take this sentence. "Our critical day," he remarks, "is not the very day of our death, but the whole course of our life. I thank him that he prays for me when the bell tolls, but I thank him much more that catechises me or preaches to me or instructs me how to live." That is precisely how the Psalmist felt, more than twenty centuries before Donne, when he wrote this prayer for the second deliverance: *Thou hast delivered my soul from death; wilt not Thou deliver my feet from falling, that I may walk before God in the light of the living?* He, too, had realized that our critical day is the whole course of our life.

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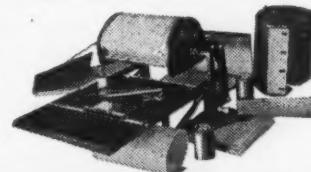
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## Religion and Welfare Announces Fall Plans

THE development of a strong united religious front, plus a co-ordinated stewardship appeal to Americans of all classes to administer their lives and property for the common good, will be the two major emphases in the fall program of the National Committee for Religion and Welfare Recovery, as set forth in an announcement released from national headquarters in New York over the signature of the secretary, Charles V. Vickrey.

The Committee will seek, through all appropriate methods and agencies, to invite and inspire the largest possible attendance at services of worship throughout the year. As an important step toward this, a special mobilization of the spiritual forces of America has been called for Loyalty Days, October 2nd and 3rd, immediately following the summer vacation period. The slogan, as in previous seasons, will be "Every citizen is cordially invited and every member confidently expected in a house of worship; every member present or accounted for."

Loyalty Days will be preceded by a preparatory period from September 27 to October 2nd. September 27th will be observed widely as Fellowship Monday, with conferences of clergy and laymen of all faiths concerning practical development of community service in fields of mutual interest, including Loyalty Days. The entire week of September 27th will be called Fellowship Week, and will be marked by special programs in national men's and women's clubs and fraternal organizations for presenting the Religion and Welfare Recovery program with appeals for corporate church attendance or individual observance of Loyalty Days.

The second point in the Religion and Welfare fall program will be a National Stewardship Conference to be held in New York shortly after Loyalty Days for the presentation and consideration of stewardship principles and methods of meeting the needs of our religious, educational and character-building institutions. Protestant, Jewish and Catholic religious and welfare leaders are being invited to convene and consider their common problems in meeting the needs of religious, social service and character-building institutions.

A Survey Committee, headed by Dr. Herman C. Weber, head of the Every Member Canvass of the Presbyterian Church in the U.S.A., is now at work preparing charts and graphs on fundamental stewardship facts for presentation to the Conference. The Survey Committee will also continue its studies on

trends in church membership, church attendance and support of religious and character-building institutions. Beginning September first, some of the results of its investigation will be released. This material will form the basis of a nationwide educational program to show the public how America spends its national income, and to suggest the beneficial results of increased support to religious and character-building agencies.

November and December will be used by the Committee for intensive stewardship education through a co-operative national effort. The main emphasis will be on the fact that though the accepted Bible standard of giving is 10%, and though the United States Government offers tax exemption on 15% of income devoted to welfare, education or religion, the average American citizen—according to U. S. Treasury Department statistics—gives only a fraction more than 2% of his income for these purposes.

As a result of this education, increased giving to welfare organizations is hoped for during International Golden Rule Week, December 12 to 19. The closing days of December will be again devoted by the National Committee to a culminating stewardship effort. The last Sunday of 1937, December 26, will be Stewardship Review Sunday. On Stewardship Adjustment Monday, December 27, the Committee again this year urges an annual review of benevolent gifts of the year, with consideration of the possibility of increasing them to the full 15% authorized by the Government for tax exemption. Stewardship Adjustment Monday is also suggested as a day for revision of wills to recognize the individual's indebtedness to church, school and social service institutions.

### TODAY THE WORKING DAY

*Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.*  
2 Peter 1:5-7.

"My house was well built," said a farmer once to me, "for it was built by the day." That is the way in which the best and strongest and happiest lives are built; they are not constructed "by the job," but one attainment in grace is laid upon another like blocks of granite in a solid house wall. Each day brings its duty to be done, its temptations to be met and conquered, its burden to be carried, and its progress to be made heavenward. There are three hundred and sixty-five days in every year, but really there is only one working day—and that is today.

—Selected.

## SEVENTY-SEVEN SUGGESTIONS

The "Seventy-Seven Selected Suggestions," which are listed below, were presented as a means of stimulating thought and planning on the part of the Session of the Second Presbyterian Church of Wilkinsburg, Pennsylvania, Rev. James W. Laurie, pastor.

Many of the suggestions come direct from the publicity of the General Council of the Church, others from the personnel of the local church, and many from the reading of the pastor.

The pastor writes: "Obviously one would not desire, if he could, to put all of them into practice. We feel, however, that if the eighteen men on the Session will give thought and consideration to this wide range of possible activity, it will stimulate their own thinking and planning for a progressive program within the church. It is easy for us to become involved in 'keeping the wheels going' with little initiative and imagination for enlarging the usefulness and effectiveness of the whole church program."

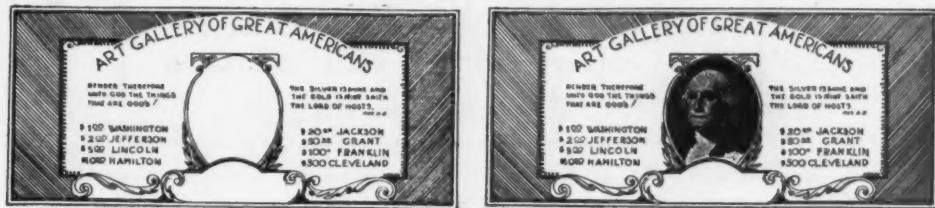
The suggestions were presented at the regular July meeting of Session and discussed at a Special Meeting called for that purpose during the last week of July. At that time the Pastor and various Committees selected certain of the ideas to concentrate upon in the planning of the Fall program.

Check in left margin those which appeal to you as wise and feasible during the next year—many are already in your minds and your planning. Draw a line through any you feel are entirely bad. Add a half dozen of your own.

## Membership and Evangelism

1. Plan a series of group socials at the church, during the next year.
2. Develop a personal workers' corps of one hundred.
3. Have noon time prayers at the church for all desiring to come.
4. Form a "Win One" Fellowship Prayer Club to meet every week.
5. Promotion of distribution of "Today" and "Follow Me" among our memberships. Stress the family altar.
6. Continue to give one year's gift subscription of either "Today" or "Follow Me" to new members.
7. Religious leaflets for distribution in the church.
8. Communicant's Class held twice a year.
9. Church membership training class for adults. Probably using Dr. Kerr's book, "Faith and Life."
10. More adequate system of welcoming at the door and greeting at the close of the service. A real visitor's register.
11. More adequate coverage of those who are sick.
12. Ask Elders to make at least four calls a month on delinquent church members.
13. Elders to be given names of new members that they may fulfill their duties "we promise to watch over you and seek your spiritual welfare in the Lord."
14. Correlation of the group plan with the women's work and the Church School work so that there is a unified approach.
15. Adequate record on every Church School student who is not a member of the church, as a prospect for evangelism.
16. Print list of young people at colleges and universities as early in the Fall as it is available.
17. Continue an adequate communion schedule for the reception of new members.
18. Real preparation for the Lord's Supper by means of phone calls or visitation or at least a letter containing Communion token.
19. Possibility of some kind of printed publicity which will go into the homes regularly, either an expansion of the weekly calendar or a monthly bulletin, which would contain information for the month, schedule of sermons and activities, etc.

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There is always something new in church finance. One of the most interesting items made recently is labelled "Art Gallery of Great Americans." It consists simply of a green and white envelope, shown in the above illustrations. The envelope is the size of American currency. If you slip a one dollar bill into the envelope you display a picture of Washington; \$2.00 displays the face of Jefferson; \$5.00 shows the features of Lincoln; \$10.00 reveals the face of Hamilton; Jackson's features are shown when a twenty dollar bill is used; on the fifty dollar bill there is Grant; Franklin adorns the one hundred dollar certificate and, for fear you have never seen one, we will say that the five hundred dollar bill carries the features of Grover Cleveland.

The envelopes are comparatively inexpensive. Properly used they might make a profitable art gallery for your church.—Dr. Wm. H. Leach, in *Church Management*.

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21. Development of the worship service of our church and the musical program.
22. Promotion of an adequate, vital, mid-week program.
23. Utilize the program of the "Church Mission for the Laity."
24. Make plans for wider distribution of "Year Book of Prayer for Missions" and use it in meetings of the Session.
25. Shall we distribute a Certificate of Church Membership to all members in some such way as will enable them to read it and sign it as a method of reconnection? Should this be done in connection with the debt reduction program or should it be done in connection with Easter or some other Sunday?
26. One or two church-wide dinners, non profit, and inspirational in nature.

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27. Prepare in Fall and Spring for a Vacation Church School for next summer—ade-



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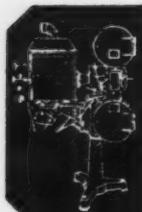
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45. Shall we magnify Mar. 27th as the last Sunday of the church year?
46. April 6th is the Congregational meeting.
47. May 26th through June 2nd is the 150th General Assembly at Philadelphia.
48. A reception to be held on New Year's afternoon?
49. A reception to be held for new members in May or June?
50. Give importance to the fact of Pentecost and the Holy Spirit, leading up to June 5th.

#### Financial

51. Prepare in November for the Every Member Canvass by authorizing Stewardship and Finance Committee to go forward.
52. Shall we designate March 13th or March 6th as Every Member Canvass Sunday?
53. Development of a Tither's League.
54. School of Stewards.
55. Should we have a study of the budget by the Church Boards, and Youth Budget Plan Committees set up the correlated details in December?
56. Shall we print our own pledge cards for the Every Member Enrollments?
57. Shall we print a folder somewhat like last year but enough different to give it freshness?
58. List those whose subscriptions on a weekly basis to the church are up to date in the calendar each quarter.
59. Quarterly or semi-annual visitation of church officers on delinquent contributors.
60. Church envelopes for every member, young and old. Beginning of an envelope system in the Church School.
61. Monthly remittance of Benevolence money to the Boards of our church.

#### Organizational

62. Expand the functions of the Board of Deacons.
63. Develop an Ordained Officers Organization, (Triple O) within our church. Possibly to include all our ruling elders and deacons.
64. Have representatives of Church Boards help in the organization of a Junior Church Board.
65. Set up a Church Council which will represent every Board and Organization in the Church.
66. Quarterly meetings of the Joint Boards to discuss informally the work of the church.
67. Picnic of the Joint Boards.
68. An adequate devotional program for the meetings of Session.
69. More of the detailed work to be done in Committee.

#### General

70. Plan for more adequate attention to the circulation of more good books, and correlate our library facilities.
71. Think through a possibility of a church-wide planning conference at some near-by point a year from this Fall.
72. Utilize "appraisal" materials provided a year or two ago by our church in appraising our activities here.
73. Equipment: New Mimeograph, Acousticon, Motion Picture Machine, Guest Book, etc.
74. Possibility of a "Christmas Gift List" whereby people may give these as small memorials to the church.
75. Revise By-Laws of the church.
76. What emphases would you like to see in the sermons for the year?
77. What can be done to make the evening service more effective?

#### WHO IS SHE? IS IT A GUESS?

When Jesus was hanging on the cruel cross on Calvary, suffering and about to die at the hands of his enemies, and when all of his friends were afraid, and nearly all had deserted him, sorrowing and loving, and when Jesus saw Her He was happy and pleased. Then Jesus looked at John, one of his disciples, and told him to care for Her and love Her.

When men have grown in years and experience, and look back wistfully to the days of their childhood and youth. She is always in their thoughts, and they think of Her with tenderness, and call Her their best friend. Their voices become soft and reverent when they speak Her name. It makes them feel that life is very holy.

When the month of May comes around each year one day is devoted to Her memory and Her honor.

Who is She? Is it a guess?

From *Opening Roads* by Archibald Black; The Macmillan Company.

### LOOKING BACKWARD

*A thousand years in thy sight  
are but as yesterday when it is past.*

Moses was speaking out of his own experience. In meditation a hundred years passed before his eyes. If a hundred years could pass in a few seconds with God, who was eternal, a thousand years, when it is past, would be but as yesterday, as a watch in the night.

This is one of the basic experiences of human nature. We talk a great deal about the "long look." One may question whether any one, no matter how wise, has a long look except when he is looking backward. Then his look, sweeping over the years, shows his limitations. The youth can see his childhood very clearly in a time of retrospect. Maturity can survey the period of youth. Age sees the entire life go by as a flash.

But for God who is eternal, "A thousand years are but as yesterday when it is past."

*Oracle*

quate leadership, adequate financial support. Detailed Vacation Church School plans to be made in April and May.

28. Collect more information as to qualifications of Church School teachers and leaders.
29. Promote and further the idea of Assistant Teachers in our S. S. Classes.
30. Magnify Board of Christian Education and give it larger authority.
31. Continue Church Nursery for children 2 to 7 years of age.
32. Shall we have a training class on "The meaning of church membership" for Sunday School teachers to help them prepare pupils for uniting with the church?
33. Young people as delegates for Presbyterian Summer Conferences — selection to be begun in April and May.
34. What should be done about Children's Day?

#### Calendar

35. Recognition of September 19th as an anniversary of the Pastor.
36. Make Sept. 26th and Every Member Visitation Day, as it will also be Promotion Day in the Church School. Perhaps Sept. 26th could be religious education Sunday in the church.
37. Set aside November as John Wallace month for celebration of Foreign Mission Centennial.
38. Should we have a school of Missions during November?
39. Men and Boys' Banquet in November, probably between the 8th and 14th.
40. Shall we have a Stewardship Enrollment Sunday on November 28th?
41. Magnify our young people's work, especially through the December 5th Communion, and a young people's day either Jan. 30th or Feb. 6th.
42. Shall we make December 12th a Bible Sunday?
43. Should we have a watch night service Friday, Dec. 31st?
44. Shall we celebrate the week of prayer from Jan. 2nd to 9th, closing with the Communion?

# Jesse Digs in His Toes

## A Talk to Boys and Girls

By H. L. Williams

FROM the cotton fields of Alabama to the Olympics of 1936 in Berlin is the dramatic story of a Negro boy whose name is now known around the world. In between the fields of Alabama and the Olympics lies the city of Cleveland, Ohio, which plays a most important part in this drama. For in this city Jesse Owens was schooled, churched, and coached for the athletic career which was ahead of him. And don't for a moment think that the city of Cleveland is not proud of this black gazelle.

Jesse's parents migrated to Cleveland at the time of the industrial boom of the war. His parents are the quiet industrious type who soon commanded the respect of their community and became a part of the East Mt. Zion Baptist Church. Jesse had his first formal religious instruction in this church and the pastor, Dr. Ernest Hall, places him among a group of brilliant young Negroes who have gone out into the world from his ministry.

From the grade school the boy went, as a matter of course, to Fairmount Junior High. In the Cleveland systems the Junior High school takes students at the seventh grade. This is a most important period in the life of the boy for Fairmount Junior High school had, and still has, a track coach who was seeking good talent. The school has no track and the races are run off on a cement walk. But Charley Riley, the coach, watched this boy run and decided that he had the makings of a great athlete.

This is a good place to explain that the runner's name is not Jesse but James Cleveland Owens. When he went to this school he was asked his name by the official doing the enrolling. The boy hurried over the name saying "J. C. Owens." It sounded like "Jesse" and was written down that way. To the world, at large, he is still Jesse Owens.

Anyone who relates the story of the runner must include his white coach, Charley Riley. Charley became an advisor and a friend to the black boy. He took him on walks and related stories of great runners and intimated that Jesse could, if he lived right and worked hard, some day become one of the fastest men on foot. Charley had evidence to back up his belief. He still keeps the old scholarship records. Here are some of the interesting things.

In 1928, seventh-grade Jesse Owens was doing 220 yards on the sidewalk in

front of the school in 26.7 seconds. Before the year was out, under the direction of Charley Riley the time had been cut down to 24.7.

In 1930, Jesse had jumped 22 feet, 8 inches, sprinted 75 yards in from 7.5 to 8 seconds, did the 120-yard low hurdles in 15.3 and high jumped five feet 9 inches.

From the Junior High School he went to East Technical High School. The person of Charley Riley followed him and the friendship was kept up. Ed Weil, instructor at East Tech, was but eager to continue the training which Riley had started. But Riley was always following his career and helped him. Today he wears a wrist watch which Jesse gave him. It was the first watch he won by his races. Riley also has the first stop watch which Jesse won. He followed the career of the boy to Ohio State University. He was with him at the University of Michigan in May 1935 when Jesse took the world's record in the broad jump and tied the world's 100-yard sprinting record. The affection of the man is well known in a letter which the boy wrote to a friend. In this he said:

"Mr. Riley was up here all right. But he didn't say anything to me. He started to give me the big rah rah and then I'll be doggone if he didn't break down and start to cry. He put his head on my shoulder and cried like a kid."

At another time he said of his friend and trainer.

"Mr. Riley is the funniest fellow. When I feel low he tells me that I am the greatest runner in the world. Just as soon as I begin to believe it myself he reminds me that it wasn't so long ago that I was a punk running on the sidewalks of E. 107th Street."

At another time speaking about the interest the coach had in him the boy said:

"I've just got to be a good runner. I would die if I let Mr. Riley down."

But I started out to tell you about Jesse digging in with his toes. It is the Charley Riley theory of sprinting. He does not believe in teaching runners to throw back their heads, bringing the knees up high in front of them. In that method they pull for speed. Riley taught Owens to drive for speed. He advocates a leading position, head down, for a strong drive. He taught the black boy to take quick light steps as though the track were hot and burned his feet.

"Get the toes out straight and use them," says Riley. "That provides more leverage than the heel and ankle. It is

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Beaten But Unconquered  
James Leyne

My Missionary Obligation  
M. E. Ritzman

Modern Demands Facing Foreign Missions  
Charles E. Maddry

I Work for the Presbyterian Board of Foreign Missions  
By a Member of the Staff

Children Love to Give  
James Riggs

Chinese Gospel Posters  
R. W. Porteus

New Guinea Yesterday and Tomorrow  
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## Tragedy in American Churches

JOHN DESIROUS needs a new automobile tire. He doesn't have an entertainment in his home to get the money. He doesn't sell cookies. He doesn't make a restaurant out of his dining room. His wife doesn't have bazaars and book reviews. No! When Mr. Desirous wants a new tire he goes right down into his pocket, plunks the money on the counter, and gets the tire.

But when the Church of the living Christ expects pledges to balance its budget, this same man doesn't reach down into his pocket and give an unconditional love gift to the Master. Instead, he throws up smoke screens. He connives every excuse under heaven for not having a regular pledge. And—why should he make a pledge to the church when he has been educated to give to the church through dinners, minstrels, entertainments, carnivals, card parties, by buying chances, and attending bazaars, and sales of all kinds? Why should he make an outright gift in the offering plate on Sunday when his own church has trained him to give through these various delusions. Instead of worshipping the true God in spirit and in truth, he has substituted the golden calf. We have been trying to educate folk away from these perversions at Central, yet some of the old habits still prevail. Many as yet have not accepted the New Testament plan of giving.

In Central Christian Church there are

over 1,000 names on the church roll, and perhaps as many as 400 with regular incomes, and perhaps 600 including those with allowances too; yet only about 240 sincere, consecrated people love the Church and the Kingdom enough to make a regular pledge to its work.

Mr. George Brown, minister of finance, who recently helped us, says there are just two things wrong with members who do not make a pledge and give. Either their head is wrong, or there is something wrong with their heart. No doubt plenty are selfish and indifferent; but with many it is head trouble. People in the Sunday school, church, and all organizations have been educated to purchase tickets and attend many money-making affairs. They have been expected to buy something at church. Consequently they have evaded taking envelopes, and giving systematically "upon the first day of the week."

Our society is capitalistic and commercial to the core. But a church should be a retreat from secularism; we should worship without salesmanship. There were no strings attached to giving in the early church, and they got somewhere. But tragedy has befallen many American churches, until people have passed by the Lord's true treasury.

H. Parr Armstrong  
in *The Central Christian*, Publication  
of the Central Christian Church,  
Kansas City, Missouri.

remain modest about it to the point of embarrassment."

All this is possible because Jesse dug in his toes and, in addition, used his head and his heart.

### THE BIBLE FOR TODAY

Professor Newbold became very useful to society when he finally succeeded in translating the formula for making copper salts, which was discovered by Roger Bacon six hundred years before. The formula worked exactly as described even though the six centuries had passed. The glory of the Bible is that, although it was written in a strange language, it sets the guideposts for spiritual discoveries, and its formulas work today just as accurately as they did two thousand years ago.

We think of Paul's conversion as phenomenal; yet in our own day we have seen men reclaimed. They have become new creatures under the sovereign power of their new loyalties. They have survived their fearful struggles with a serenity and a quiet joy that lead you to a conviction that they draw on the eternal foundations of God's strength. They know the peace of God that passeth all understanding. From *Renewed By the Spirit* by Carl Knudsen; Fleming H. Revell Company.

# A Person-Centered Church

By Mike Elliott\*

  
In these days of trend toward centralization and dictatorship some churches are attempting to offset such trends through experiments in Christian Democracy. A fine example of this effort is the Hyde Park Baptist Church, of Chicago, which for a good many years has been a pace-maker among churches in Chicago.

The membership of Hyde Park is around 1400. It is served by two co-equal ministers, Dr. Norris L. Tibbets, a Baptist, and Dr. Roland W. Schloerb, a Congregationalist. This arrangement has been in force for eight years and within itself, the ministers and congregation believe, is a wholesome move toward democracy as opposed to centralization.

In its church program the democratic principle is the guiding motive. Its membership is cosmopolitan ranging from world-renowned scholars to filling station attendants and waitresses. In its activity, however, there is complete socialization of all groups in the effort to make each member feel the importance of his contribution to society.

The program of Religious Education of the Hyde Park Church at present is the result of an extensive survey made by Dr. Forrest A. Kingsbury, professor in the Department of Education of the University of Chicago, a member of the church. The general object of the survey was to discover, "Why Do People Go To Church?" Effort was made to discover what the various groups thought regarding the Christian Life, Worship, Teaching, Preaching, the need of Personal Counselling, and the value of Experimentation. On the basis of the survey a program has been worked out which takes into consideration the religious, psychological and personal needs of the congregation.

In the matter of personal counselling many come to the two pastors for advice. People are encouraged to feel free to talk to them. In case the problem is beyond the ministers they are referred to persons who can help their particular need. The principle is followed that no personality is complete until the individual is completely socialized. Group associations are encouraged. Extension of control goes beyond the group many times.

## Willing To Experiment

Another important phase of Christian Democracy here is the experimental attitude of the church. Individuals are grouped according to age and interests. Participation in the group life gives opportunity for personality growth and healthy social relations. The church is not afraid to try anything that may seem to contribute to the well-being of its members. The successful experiments are continued, the unsuccessful ones are discarded. An example of this is the mid-week meetings. No set program is followed except that particular groups are called together for the discussion of problems vital to that group. If on a given week there seems to be no need of a group meeting none are held. This mid-week group counselling has proven to be one of the outstanding features of the church life. Experiments in the morning worship service have brought changes also. Effort is made to contribute to the total worship experience. In the departmental worship effort is made to bring about social cohesion by doing together, developing skills and recognizing achievement. Music plays a large part in the departmental programs. The Hyde Park Church ranks high in its knowledge and appreciation of great religious music.

Appreciation of the good in other religions is also stressed. These are all brought before the membership in order that it might have an appreciative understanding of the great world religions. The Bible holds first place, of course, and an intelligent approach to its teachings as well as the effort to give its teachings practical application, is made.

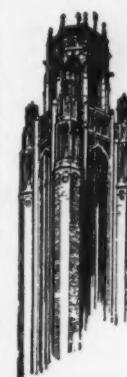
Parent Education is stressed. Particular emphasis is put on the outside activities of church members. Members are impressed with the fact that the church is the center and that with it as the center the Christian and Democratic idea should guide them in their relationships in all other groups. In this way the membership contributes to the larger field of society.

The Hyde Park Church contributes large sums to the denomination of which it is a part. The church feels that the denomination gives it an opportunity to better serve the whole Christian program, and although its giving and its service is not confined to the denomination, it has always maintained its denominational standing as vital to its life.

The Hyde Park Baptist Church is a "Person-centered" church. In spite of its

(Turn to page 630)

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# Constitution for A Women's League

There follows the constitution and by-laws of the Women's League of the Calvary Evangelical Lutheran Church of Kansas City, Missouri. We are indebted to the *American Lutheran* for it.

## ARTICLE I—NAME

The name of this society shall be "The Women's League of Calvary Evangelical Lutheran Church, Kansas City, Missouri."

## ARTICLE II—PURPOSE

The purpose of this League shall be to carry out under the auspices of the congregation and the leadership of the pastor as much of the following program of activities as time and talents permit.

### A. CHRISTIAN KNOWLEDGE

#### 1. Topic Study

(General Christian subjects)

Discussions  
Talks

Lectures

Readings

Question Box

#### 2. Mission Study

Discussions

Group study

Program

Plays

Book reviews

Methods in soul winning

### B. CHRISTIAN SERVICE

#### a. General service to the congregation and its auxiliary organizations.

#### b. Specific service.

##### 1. Soul Winning

Visitation

Christian education

Missionary offerings

Greeting strangers

Special projects

##### 2. Soul Keeping

Promoting attendance (church, Bible class, League)

Fostering Christian love

Gaining members

Christian education

##### 3. Christian Welfare

Care of the sick, poor and unfortunate in community, city and synod

Visitation—Sewing—Handwork

Cooperation with welfare agencies and institutions

##### 4. Altar Care

Linens

Vestments

Chancel furnishings

Flowers

## 5. Christian Fellowship

Social programs	-	Plays
Refreshments	-	Dinners
Recreation	-	Picnics

## 6. Earning Projects

Personal enterprise	
Group enterprise	

## ARTICLE III—SCRIPTURAL AUTHORITY

In carrying on its work this League shall be governed by the Word of God and shall do nothing contrary to the doctrines and practice of the Evangelical Lutheran Church.

## ARTICLE IV—MEMBERSHIP

1. All women who are communicant members of Calvary Evangelical Lutheran Church may become members of this League.

2. Such members as are unable to attend the meetings of the League may at the discretion of this society be organized into a home department engaging in as many of the activities of the League as is deemed feasible.

## ARTICLE V—OFFICERS

1. The officers of this society shall be: President, Vice-President, Secretary, and Treasurer.

2. All officers shall hold their offices for the term of one year and may succeed themselves whenever re-elected.

## ARTICLE VI—DEPARTMENT DIRECTORS, LEADERS, AND COMMITTEES

1. There shall be a Director of Christian Knowledge and a Director of Christian Service appointed annually by the Council.

2. The execution of the League's program shall be entrusted to such Leaders or committees, standing and special, as shall be deemed feasible from time to time, all such Leaders and committees being appointed annually by the Council.

3. There shall be a Home Department Director if the League deems it advisable, said director to be appointed annually by the Council.

4. All of the above appointments are to be ratified by the League.

## ARTICLE VII—THE COUNCIL

The President, Vice-President, Secretary, and Treasurer of this League shall constitute the Council, with the Director of Christian Knowledge, the Director of Christian Service and the Home Department Director as advisory members.

## ARTICLE VIII—MEETINGS

1. The meetings of this organization shall be held at such times and places as the League deems necessary for an efficient administration of its business and execution of its program.

2. Special meetings shall be held when deemed necessary by the president or when requested in writing by five members of the society.

3. The regular business meeting held in the month of January shall be the annual meeting.

## ARTICLE IX—AMENDMENTS

1. This constitution may be amended as follows: It shall be necessary that proposed amendments be read and recorded at a regular business meeting of this League and voted on at the next two following business meetings.

2. Two-thirds of the members present must vote in favor of said amendment at both such meetings.

## BY-LAWS

## ARTICLE I—PARLIAMENTARY RULE

Robert's Rules of Order shall govern the parliamentary procedure at all meetings of this League in all matters not specifically stated in this constitution and by-laws.

## ARTICLE II—DUTIES OF OFFICERS AND COUNCIL

1. It shall be the duty of the President to preside at all meetings of the League and to perform all other duties pertaining to her office. She shall advise the department directors and be ex-officio member of all committees. She shall see to the observance of all rules and regulations and to the execution of all resolutions. She shall call special meetings of the League when deemed necessary or upon the written request of five members. In case of a vacancy she may make a temporary appointment.

2. The Vice-President shall perform all duties of the President in her absence, and at her request, and shall be of such help and assistance to the President as may be required from time to time.

3. The Secretary shall keep a record of all meetings of the League, in a book suitable for such records, furnished her by the League and remaining the property of the League. She shall keep a correct and complete list of all members. She shall notify the pastor as to the time and place of all meetings, so that proper announcement may be made. She shall perform such other duties as may pertain to her office, and which she shall be required to do from time to time.

4. It shall be the duty of the Treasurer to collect all contributions and receive all money. She shall make disbursement by order of the League only. An accurate record of all receipts and expenditures shall be kept by her in a suitable book furnished her by the League and remaining the property of the League. She shall make a financial report at each regular business meeting, balance her books on the day preceding the annual meeting, submit same for audit, and perform such other duties as may pertain to her office, and which she may be required to do from time to time.

5. The Council shall assist the President in planning and carrying out the League's program and work and submit its recommendations to the League.

## ARTICLE III—DUTIES OF DEPARTMENT DIRECTORS, LEADERS AND COMMITTEES

1. The director of Christian Knowledge shall arrange and be in charge of a

(Turn to page 630)



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• THEY SAY •

**WHY BEWILDERED?**

I have just read in the August issue of *Church Management*, the interesting article by Charley Grant, entitled "I'm Still Bewildered."

Mr. Grant states in his concluding paragraph, "I know my ministerial brethren can say a lot about this from the other side," and that is just what I shall endeavor to do in this article.

Having been a pastor in Brownsville, Pennsylvania, for more than twenty years, and being a member of, as well as past president of one of the local Service Clubs, I, too, have a multitude of calls for "outside" addresses. But instead of "inflated ego" and over-fed "vanity" resulting from such calls, these invitations are considered what Paul would term "An Open Door."

At the luncheon meetings, there are busy men,—heads of industries—controllers of the destinies of the community and of the nation. They have taken twenty minutes of their lunch hour, on a busy day, and have invited me, a minister of the Gospel of Jesus Christ, to bring them a message that will help them to be better men,—better home-builders, and better citizens. They are courteous listeners. I have never yet had one of them snap his watch on me. (They are patient and long-suffering). Some of these men seldom, if ever, go to church, and yet they have invited me to be their guest, and to bring them a message from God that will help them to straighten out their tangled lives. And, "believe it or not," I find that they really want to hear a serious and practical message, rather than to be entertained. Truly this is an open door.

The average street preacher would consider it a great "break" if fifty men should stand for twenty minutes and listen intently to his message.

And now, what about the "honorarium?" Shall he make a fast bargain with the committee at all times, saying, "I will come for so much and expenses?"

When Peter was invited into the house of Cornelius, he made no financial demands, as far as the records tell us. Nor did Phillip in Samaria, or Paul in Philippi. Paul worked with his hands at his trade, in order that he might be able to bring the message of God without an "honorarium."

In my own church there are business and professional men who give many hours through the week, and one or more on Sunday, that the lesson may be prepared and taught, and that the business of the church may be done "in decency and order." Then, when the collection plates are passed, they contribute liberally to the support of the Gospel, in order that their pastor may be able to serve the community in the name of Him who came, "not to be ministered unto, but to minister."

Brother Grant speaks truly when he suggests that from the multitude of calls, it is often difficult to make right selections, and to place first things first. However, I want to defend the men and women who invite a minister of the

Gospel to honor their assembly by his presence, without paying him more than expenses, and a good chicken dinner.

A. F. Hanes,  
Brownsville, Pennsylvania.

**AN INTERESTING TESTIMONY**

Editor, *Church Management*:

In the July *Church Management* appears an article written by my son, Paul. I got interested in it and will, Methodist like, add my "testimony."

When I began to preach, in 1887, I used no notes in the pulpit, and very seldom wrote a sermon, but I copied a sketch of each sermon I preached in a blank book. When I moved to a new charge, I found that I wanted to use my old texts so, naturally, I referred to my old sketches, but I found that the old sketch did not suit me, and must be worked over. I decided that a sketch book was a poor way to care for my work, so I got some envelopes and put my sketches in them. I began to write each sermon and preserve it; so my plan grew, but was still incomplete. I liked my envelope system, so I got some envelopes 6x9 inches—open at one end. In each I put a sketch, written sermon, illustrations clipped from papers, etc., noted where to find materials used from books. Next time I used that sermon my new sketch went into that envelope with all my old materials. So the materials grew. It was interesting to me to note the changes as the years went by and, also, to note the development of my mind.

On the outside of the envelope, at the top, I recorded the text chapter and verse. Also the theme of the discourse. At the bottom I recorded the name of the place where I preached and the date. By so doing, I was in no danger of repeating that sermon at a place where I had once used it.

I had a filing cabinet made for my envelopes and filed them alphabetically, so that many of them were easily found.

My plan suited me and I never changed it.

W. B. Barton,  
Wichita, Kansas.

**EDITORIAL COMMENDED**

Editor, *Church Management*:

Thank you for your splendid editorial, "Facing Labor Facts," in the August issue. It is both sensible and Christian. I am for the laboring people, that is, for all people who have to work for a living, but I am not for labor racketeers.

Also, thank you for what you wrote a long time ago about Dr. Leyton Richard's ridiculous remarks regarding repeal in our country. Why in the world does a Minister of the Gospel lend such aid and comfort to the forces of sin?

And please give us some more articles like the one on George Herbert Morrison in your July issue.

Charles J. Miller,  
St. Clair, Pennsylvania.

Editor, *Church Management*:

Your editorials are always good. The last one is just right about the labor deal.

O. R. Grattan,  
St. Joseph, Michigan.

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**A Women's League***(Continued from page 628)*

program of Christian Knowledge and training in harmony with the purpose of this organization as stated in Article II of the Constitution. All reports to the League on Christian Knowledge are to be arranged by the director. A topic study leader and a mission study leader, with their assistants, shall help the director in planning and conducting educational programs, assisting in the selection of topics, deciding on the presentation methods, and making the assignments. They shall at all times maintain a high standard of worthwhile programs, working in close cooperation with the congregation and its pastor.

2. The director of Christian Service shall arrange and be in charge of a program of soul winning, soul keeping, Christian welfare, altar care, Christian fellowship, and earning projects, as outlined for opportunities for Christian service to the congregation and its auxiliary organizations, to the community, and to the church at large, and shall propose same to the League. She shall plan the monthly Christian service project and announce it at the business meeting, and in a general way keep Christian service as a joint work or as a personal enterprise before the League. All reports to the League are to be arranged by the director.

3. The leaders in Christian Service that may be appointed from time to time, such as leaders in soul winning, soul keeping, welfare, altar care, fellowship, and earning, with such assistants as they may choose, shall study their assignments of work and seek its promotion by the League in a wholehearted way. They shall work in close cooperation with the congregation, and the pastor, the director of Christian Service, and with each other, and shall help to maintain a consecrated spirit in the Christian service projects of the organization. The leader of soul keeping shall also take care of the enrollment of new members in the League.

4. Such special committees as shall be appointed to some general service shall also be under the Director of Christian Service and shall report through that office.

**ARTICLE IV—NOMINATION AND ELECTIONS**

1. At the regular business meeting in October a nominating committee of three shall be elected by acclamation. The election shall take place by ballot in the November business meeting after the nominations have been duly approved.

2. All vacancies shall be filled in a similar manner.

**ARTICLE V—Quorum**

A meeting of the League shall be legally qualified to conduct business pro-

viding one-third of the members (exclusive of those considered in the Home Department) are present, and the meeting is held according to the provisions of this constitution and by-laws.

**ARTICLE VI—AMENDMENTS TO THE BY-LAWS**

These by-laws may be amended as follows: The proposed amendment must be read and recorded in the minutes of a regular meeting of the League and voted on in the next regular meeting. Two-thirds of the votes cast shall be required to pass the amendment.

**ARTICLE VII—ORDER OF BUSINESS**

When two sessions are to be held during the month, the schedules given below shall govern the meetings. When more or fewer than two meetings become desirable, the Council shall formulate the program and order of business.

**FIRST MEETING**

1. Devotional opening by the pastor or his substitute
2. Roll call followed by minutes of the past month
3. Welcome to visitors and enrollment of new members
4. Report of the Department of Christian Knowledge
5. Report of the Department of Christian Service
6. Topic Study
7. Recommendations of Council
8. Report of Secretary and Treasurer
9. Unfinished business
10. New business
11. Election of officers and ratification of appointments
12. Announcements
13. Adjournment and devotional close
14. Fellowship

**SECOND MEETING**

1. Devotional opening by the pastor or his substitute
2. Roll call and welcoming of visitors
3. Mission Study
4. Christian Service Plans
5. Announcements
6. Adjournment and devotional close
7. Christian Service project

**A Person-Centered Church***(From page 627)*

large membership the effort to find a proper place for the fullest expression and development of each member is proving highly successful. This success is due in no small measure to the leadership of its two ministers, and to the determination of the membership to give to society an outstanding example of *Christian Democracy*, which the church believes is the only solution of present day trends and problems whether they are religious, political or economic.

## • THE EDITORIAL PAGE •

### **Steel Area Churches Are Not Speaking**

RELIGIOUS cynics have always pointed out that it is easier for Nordic Christians to love the black people of Africa than to live next door to them in America. They had also emphasized that we can invest in Japanese missions but refuse to buy Japanese made goods. They heap ridicule upon us because we urge international peace but permit warring factions in our denominations and local churches. One thing this writer has learned in the past three months is that it is much easier to pass resolutions from New York or Lake Geneva, Wisconsin, which deal with the steel strike, than it is to pass such resolutions in the cities of the steel area. One of the most conspicuous things of the summer season here in the steel area is the silence of the churches and the clergy on supposedly vital social questions.

James Myers of the Federal Council of Churches of Christ in America came here with a document which would throw the signers back of the C.I.O. strikers. He did not find many signers in this area. Individual preachers have spoken out but official bodies have either been silent or passed inoffensive resolutions. Occasionally there has come into us by mail or wire positive statements of social issues involved in the situation. There have been mighty few of these which have originated locally.

This is an interesting phenomenon but, we think, a typical one. There may be a logical explanation on several of them.

First, it is quite possible that people at a distance, not limited by local responsibilities, may be able to see social and spiritual issues better than those close to a conflict. There is something to this contention. The viewpoint of an academic observer is probably less prejudiced than that of a participant. Of course, this point of view has its limitations. The observer is always under a temptation to reach his conclusions on insufficient knowledge. But then, so is the participant. The participant is under the additional burden of emotional stress and economic difficulty. Yes, much can be said about the view of the observer.

The second interpretation is not nearly so optimistic. It is simply that it is much easier for churches and churchmen to express their convictions when the conflict means nothing to them than when the expression of conviction is made at a sacrifice. To ministers in the steel area a statement regarding the steel strike is not an academic affair. Alert newspapers are quick to give publicity to any statements made. Some form of coercion is almost sure to follow.

One Cleveland minister expressed himself very vigorously regarding the presence of the state militia. An officer of his church answered him immediately through the press, saying in fact, "We pay your salary and we will say what we want you to say." Let a minister express himself on the side of industry and, immediately, in labor circles he is put down as an economic royal-

ist and labor will boycott his church. In a situation such as this there is little wonder that the preacher studies the matter a long time to reach sound conclusions before issuing any statement. Were he living in New York, instead of Cleveland, the matter would have been settled by him much earlier.

The expression of one churchman after a committee had passed harmless, conciliatory resolutions well indicates the mind of many preachers.

"I have read the resolutions," I said. "Now you tell me what they mean."

"They mean simply this," he said. "So far as we are concerned we are not going out on a limb."

A third interpretation is also possible. We feel that this is the correct one. It is that the local churches and ministers are neither blind nor do they lack courage. They can see the issues involved. But, because they are close to the conflict, they can see many things that those far away miss.

Because of the detailed information available they know the situation is not as simple as some would have us believe. They see things back of the headlines. They try to reason the situation through to conclusions but are baffled by the implications which crowd in on every hand. They lose their assurance that there are but two positions in the matter. The matter can not be settled by "Yes" or "No." They find that it is not easy to reach conclusions.

Their conclusions will seem unsatisfactory to both sides in the labor controversy. Perhaps they are not as clear cut as they should be. But in one great principle they are right. They know that the solution of labor difficulties will be brought about not by trenchant resolutions but by social adjustments.

### **Make Home Owning Easy**

FOR once we find ourselves in agreement with Father Coughlin. Home owning should be made easy.

If your system of political and social government is to be maintained the way must be made open so that the lowliest person in the land can be a property owner. This might be sufficient argument in itself. But it is not the greatest. The simple fact is that home ownership creates compensations in social and family life which bring happiness to the individual.

Home owning, today, is too difficult. Costs of living are soaring. Rents are going up. Taxes are increasing. It requires courage for the young couple to even consider home owning. And, on top of everything else, the interest rate on home mortgages remains at, practically, pre-depression levels.

There is cheap money for the industrialist. There is cheap money for corporation financing. There is cheap money for federal and state governments. But home mortgage owners are paying an average which is above 6%.

It is time that the various states took steps to remedy this situation. Small homes should have preferences in tax assessments. The young couple facing doctor's bills and other incidentals which come with babies have a much better claim for tax exemptions than have churches which permit their imposing edifices to remain vacant most of the week.

There has been much talk about the security offered by a mortgage on a home. Poets and

orators have waxed eloquent concerning the value of home ownership, the home garden, and babies. But, as yet, no one has acted to make home owning easy. The HOLC was an emergency measure to help out home owners in distress. It had nothing to offer the class we have in mind.

It is time for the states to offer preferred taxation rates and low interest rates to encourage youth to invest in homes and babies. Do what you can to help this cause along.

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Among the plays from this service which we have on the editorial desk are "The Bells of Dunkirk" by Arthur Styron, "Contracts" by Anne Walters, "Ships Destination" by Eugenia White and several by Mr. Wilson. We suggest that you send for the list. Address New World Dramatic Service at the address above.

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